SOUTH INDIANS IN KOLKATA

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SOUTH INDIANS IN KOLKATA

History of Kannadigas, Konkanis, Malayalees, Tamilians,
Telugus, South Indian Dishes,
and Tippoo Sultan's Heirs in Calcutta

P. Thankappan Nair

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LAKSHMI PRIYA

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PREFACE

Cultural contacts between South India and Bengal date from the dawn of Indian History and are unbroken. Vangam is a kind of boat mentioned in the Tamil classic *Silappadikaram*. Cheras, Cholas and Pandyas were the three ruling dynasties of South India who had political relations with Bengal from the second century B.C., if not earlier. Cheran Chenguttavan is believed to have hoisted his flag on the Himalayas defeating the Aryan kings Kanaka and Vijaya. Though there is no epigraphic evidence to Cheran Chenguttavan's North Indian expedition, the fact remains that Mariamma, the goddess of small and chicken pox of Tamil Nadu is worshipped in Bengal. A temple in Baradrone village near Diamond Harbour houses this deity. She has changed her name to goddess Sitala in Bengal.

The Pandyan King Sri Mara Sri-Vallabha (A.D. 815-862) defeated Devapala, the monarch of Bengal, for which no evidence other than his Sinnamanur plates is needed. "Who (Parachakrakolahala) shining with the prowess of the sun and shooting from his bow-string sharp and deadly arrows on Ganga, Pallava, Chola, Kalinga, Magadha and other (kings) that came to give battle and opposed (him) at Kudamukkil of fragrant and blooming flower gardens and made them bathe in a big river of blood". Magadhas here meant Palas as they were the rulers of that province at that time.

The Cholas had overrun Bengal after the Pandyas, for we know that Parakesarivarman Rajendra Choladeva I, who is better known as Rajendra I Gangaikonda (A.D. 1012-1044), had attacked and overthrown Mahipala I after defeating his subordinate rulers, Dharmapala of Tandabhukti (Midnapore district), Ranasura (of Western Bengal) and Govinda Chandra (of Eastern Bengal). A Chola contingent is mentioned in the Pala army from the days of Devapala. The Cholas had thus established political relations with Bengal.

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The Sena kings who ruled over Bengal in the 11th, 12th and 13th centuries hailed from Dharwar in Karnataka. The names of Virasena, Samantasena (c. 1050-75 A.D.), Hemantasena (1075-97), Vijayasena (1097-1160), Ballalasena (1160-1178), Lakshmanasena (1178-1206), Visvarupasena (1206-25) and Kesavasena (1225-1230) are well-known to the students of the history of Bengal. Ballalasena (or Vallala Sen) was the most reputed among the Sena kings of Bengal. Lakshmanasena is immortalised by his court poet, Jayadeva who wrote *Gita Govindam*.

Hyder Ali, the intrepid Muslim General, usurped the throne of the Wadiyar dynasty of Mysore (Karnataka) and his son, Tippoo Sultan (1749-1799) fought valiantly against the British and was shot dead on 4th May 1799. Twelve sons of Tippoo Sultan and the Sultan's Begums lived and died in Calcutta and their descendants and relatives are still making a living in this metropolis. Thus the contact between South India and Bengal is long and unbroken and we leave the subject to abler hands for study.

** ** ** **

The contribution of the South Indians to the cultural panorama and cosmopolitan life of Calcutta is the theme of our work and we have begun with the Kannadigas to which ethnic stock the Sena kings belonged. People of Calcutta addressed South Indians in the city as 'Madrasis' for the last 200 years or so as they hailed from the Presidency of Madras during the British rule. The Madras Presidency of the British rule embraced the present linguistic states of (1) Karnataka, (2) Kerala, (3) Tamil Nadu, (4) Andhra Pradesh and (5) Konkan Coast. The term 'Madrasi', though preferable, is not retained here as it also meant the people of Madras city, though its name has been changed to Chennai. Since Independence our patriotic zeal has led us to change the names of Calcutta, Madras and Bombay, without realising the fact that we are unable to rewrite past three hundred years' history of India. Since the Kannadigas were the rulers of Bengal and the descendants of the Sena kings still live in Calcutta, we begin with them in this *South Indians in Kolkata*.

Kannadigas

Kannadigas in Kolkata (Chapter 1) numbering less than

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500 souls today in the city are divided into three major groups, namely, (1) Konkanis, (2) Kodagus or Coorgs, and (3) Kannadigas proper. We have given a separate treatment to Konkanis (Chapter 2) though they ought to have been tagged with the Kannadigas. A historical account of the Kannada rule is followed by their contribution to the popularisation of the worship of deities such as Nataraja, Ardhanariswara, Ganesa etc. in Bengal. Kulinism was introduced by the Senas in Bengal.

The Mysore Garden and Mysore Temple in Shahnagar originated with the passing away on 26th December 1894 and cremation of Maharajah Chamarajendra Wadiyar, the Maharajah of Mysore/Karnataka, in Calcutta. B.V. Ramiah who served the Calcutta Municipal Corporation as its Secretary (1902-1938) and B.S. Kesavan, who served as the first Librarian of the National Library were Kannadigas. Kannadigas are occupying significant offices in Calcutta even today and Dr. M. Sanjappa, Director of the Botanical Survey of India belongs to that category. The Mysore Association, established in 1930, has transferred its activities to the Karnataka Association launched on 9th November 1986 on account of the floating nature of the Kannadigas in Calcutta. The Mysore Association Building Trust manages its building with a hall, auditorium and other facilities at P-94 Raja Basanta Roy Road. Kannadigas are no doubt a microscopic minority in the city, but their contribution to the cultural panorama of Bengal and more especially to Calcutta Culture is worth recording.

Konkanis

The Konkanis (Chapter 2) hailing from the Konkan coast are now Kannadigas though they did not belong to Karnataka before 1956. Konkani language is the binding force of the (1) Bhatkal Muslims, (2) Canara Catholic Christians, (3) Sarawat Brahmins, (3) Gowda Saraswats and (5) Madhwas or Tulu Brahmins. Konkanis are not even 300 strong. The Bhatkal Muslims, who are mostly engaged in Lungi business, do not have a strength of more than 65. The Canara Catholics are about 200 strong. Konkani Brahmins are divided into Saraswats (20 members) and Gowda Saraswats (60 members) and they owe allegiance

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to different spiritual preceptors. The Shree Bhagwan Vedavyasa Bhawan is the socio-cultural and religious centre of Gowda Saraswats. Vijay Mallya, M.P. and industrialist, is a Gowda Saraswat hailing from Bantwal (= Mangalore). The Tulu Brahmins established their Madhwa Samaj about 50 years ago in Calcutta and live under the spiritual guidance of the Udupi Shri Puthige Mutt. Mrs. Vidya Pai has translated several short stories and two novels from Konkani into English. The Konkanis in Calcutta are mostly engaged in business. Konkanis are more numerous in Kerala than in Konkan today but they do not join hands with the Malayalees in Calcutta in socio-cultural functions.

Malayalees

The presence of Malayalees (Chapter 3) or people hailing from Kerala can be traced in Calcutta from 1793 onwards, if not earlier. Swami Ranganathananda, the present President of the Ramakrishna Mission, is an internationally acknowledged authority on Vedanta, hailing from Trichur district of Kerala. The bare-foot historian of Calcutta (P.T. Nair), the founder-Vice-Chancellor of National University of Juridical Sciences, West Bengal (Prof. N.R. Madhava Menon), principals of two premier Missionary Colleges (St. Xavier's—Fr. P.C. Matthew and Scottish Churches College — Prof. John Abraham) and a number of distinguished Malayalees are living and working in Calcutta at present. Poet Kumaran Asan and poetess Balamani Amma, educationists Kuruvila Zachariah and Ananthakrishna Iyer and others had lived and worked for long years in Calcutta. Sankaranath Joshee (Sankaram Unnithiri), Maharajah Ranjit Singh's court astrologer, visited Calcutta in 1833. No less than 10 denominational churches, sectarian organisations, regional Malayalee associations etc. have been established in Calcutta and there is no united front among them. They have not failed to popularise Kathakali and other dances of Kerala in Calcutta. They are about 50,000 strong today and have churches, societies, Samajams etc. in Calcutta. There are several scientists, businessmen and bureaucrats among the Malayalees today in Calcutta.

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Tamilians

Tamilians (Chapter 4) who produced India's only Nobel Laureate in Physics in the person of Sir C.V. Raman were also the first patrons of Swami Vivekananda and sent him to Chicago World Parliament of Religions. They have distinguished themselves in making Calcutta the cradle of scientific research in India. The names of K.S. Krishnan (physicist), M.S. Krishnan (geologist), V.S. Krishnaswami (geologist) and others are well-known to the scientific community at home and abroad. Sri Chaitanya (A.D. 1486-1533), the founder of the Gaudiya Vaishnavism, was much influenced by the older Sree Vaishnavism preached by Alvars and Acharyas. There are two very old Sree Vaishnava Mutts in West Bengal and a 400-year old colony of Iyengars in Purulia. The Tamilians in Calcutta cannot muster more than a strength of 50,000 today. They were the first to establish the Madras Sarvajana Sabha, a socio-cultural organisation, as early as 1899. They are well-organised in Calcutta with their Bharati Tamil Sangham, Rasika Ranjana Sabha, Thyagaraja Hall, South India Glub etc. Tamil is the only Dravidian language to have a Chair in the University of Calcutta.

Telugus

The Telugus (Chapter 5) or people from Andhra Pradesh produced three Presidents for India, namely, Dr. S. Radhakrishnan, Dr. V.V. Giri and Dr. N. Sanjiva Reddy, of whom Dr. Radhakrishnan was connected with Calcutta for 20 years or so. Dr. C. Radhakrishna Rao, internationally reputed authority on Mathematical Statistics, is also the product of Calcutta. They are the most numerous among the South Indian communities in and around Calcutta as there are a good number of jute mill workers among them. The Telugus are 50,000 strong in Municipal Calcutta. They are the only community from the South to carve out a niche in the Burra Bazar, the bastion of wholesale trade in Eastern India. They are running a Higher School and have two four-storeyed buildings for their activities. Kuchipudi dance has been popularised by them in Calcutta. The Telugus are very well-organised and disciplined among the Dravidian ethnic stock forming the marginal men of Calcutta.

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Idli & Dosa

The ubiquitous Udupi restaurants are conspicuous by their absence in Calcutta though Idli, Dosa, Rasam etc. have been popularised in the metropolis by South Indians since the early part of the 20th century. The history of Idli, Dosa, etc. has been traced by us in their historical perspective (Chapter 6) with special reference to the role played by South Indian restaurants, mostly owned by people hailing from Udupi, in Calcutta. Studies of Idli, Dosa etc. have established their harmless nature and rich food value. A dragon Dosa has found entry in the *Guiness Book of Records*. Idli and Dosa originated in Karnataka and we conclude our work. *South Indians in Kolkata*, with an account of the first Kannadigas, who were settled in Calcutta.

Tippoo Sultan's Heirs

The first Kannadigas or people of former Mysore and present Karnataka State to be settled in Calcutta were the sons of Tippoo Sultan, the Tiger of Mysore (Chapter 7). Tippoo Sultan's 12 sons (Fateh Hyder, Mohuiddin, Moizzuddin, Abdul Khallak, Suroorrudin, Yasseen, Shukrullah, Jameuddin, Subhan, Mooniruddin, Gholam Mohammed and Gholam Ahmed) and their family members including the Begums of the Sultan, numbering 52, were brought to Calcutta from Vellore, after the Mutiny of 10th July 1806, for which they were suspected to be the prime-movers. The princes reached Calcutta on 12th September 1806 and they were kept in close confinement in three small houses, belonging to Richard Johnson, situated at Russapuglah. Tollygunge was developed by the descendants of Tippoo Sultan. The houses built by Tippoo Sultan's sons were : 1. Khas Mahal, 2. Natch Kothi, 3. Bara Mahal and 4. Pul-Pahar. Tippoo's heirs owned extensive properties in Calcutta which included 1. Tollygunge Club - 60 acres; 2. Shaw Wallace Building, and 3. Golf Club—60 acres. The Mysore princes played an important role in the social and cultural life of Calcutta during the British Raj. They enriched Calcutta with several mosques, the most important one being the Tippoo Sultan's Mosque at the crossing of Dharamtala and Chowringhee. We have identified the heirs of Tippoo Sultan

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living in Calcutta today. Rickshaw pullers among the unfortunate heirs of Tippoo Sultan deserve rehabilitation.

** ** ** **

While the South Indians have learnt Bengali and have translated the creative writings, especially short-stories and novels, of almost all well-known Bengali authors into their languages, few books from Tamil, Telugu, Kannada, Konkani and Malayalam have been rendered into Bengali by individual translators. Almost all books translated from South Indian languages into Bengali have been undertaken by official agencies and their number, in all the five languages taken together, does not exceed 100. Tamil is the only Dravidian language from which about 10 religious works have been translated into Bengali by an individual Vaishnava mendicant. The richness of the Dravidian languages spoken in South India has not been properly understood by Bengali readers.

While South Indians have popularised Kathakali, Kuchipudi, Bharata Natyam, Mohini Attam and other classical dances in Calcutta and thus added colour and content to the performing arts of the metropolis, Bengal had nothing to offer to the South Indian culture in return. South Indian communities have been in the forefront in staging dramas, arranging dance recitals, holding Carnatic music programmes etc. for promoting national integration. They have been contributing their mite in times of national and regional calamities and are always ready to undertake relief work. South Indians have thus justified their presence in Calcutta. They suffer no discrimination and are allowed to contribute to the Calcutta Culture to the fullest extent possible. South Indians have shunned parochialism and provincialism and have not taken part in the local politics. We have tried to evaluate their contribution to the cosmopolitan life of Calcutta, meaningful and constructive.

** ** ** **

The *South Indians in Kolkata* is the outcome of the author's long contact with different communities, their organisations and their leaders. As an individual who is not associated with any organisation, South Indian or otherwise, he has kept an open mind and studied the subject dispassionately. The Chapter on the Tamilians is far from

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satisfactory for which the author seeks the indulgence of discerning readers. No study about the Telugus, Kannadigas, Konkanis and Malayalees has yet come to our notice and the *South Indians in Kolkata*, we are sure, will be welcomed by all those who are interested in the ethnic components of this great metropolis, with its shortcomings. The social structure of the South Indian communities, their ethnic origins, their amalgamation with the local community etc. could not be studied due to obvious reasons as the author wanted to focuss attention on their contribution to Calcutta Culture.

** ** ** **

Bhasa Bhavan, our National Library's new complex for languages and literatures of India, is nearing completion and we have been impressed with the wisdom of the authorities in taking up such a forward step. The inauguration of the Bhasa Bhavan will surely add another feather to the Intellectual Capital of India. We have been reading in the Library since 1962 and we took it as our bounden duty to congratulate the Government of India for erecting the Bhasa Bhavan by presenting a short account, atleast of the evolution of the South Indian communities in the city and their contribution to the Calcutta Panorama with this small work, *South Indians in Kolkata*.

P.T. Nair

Madathiparambil House,
Chendamangalam-683512
Dist. Ernakulam, Kerala
Camp : 82/C Kansaripara Road
Kolkata-700 025
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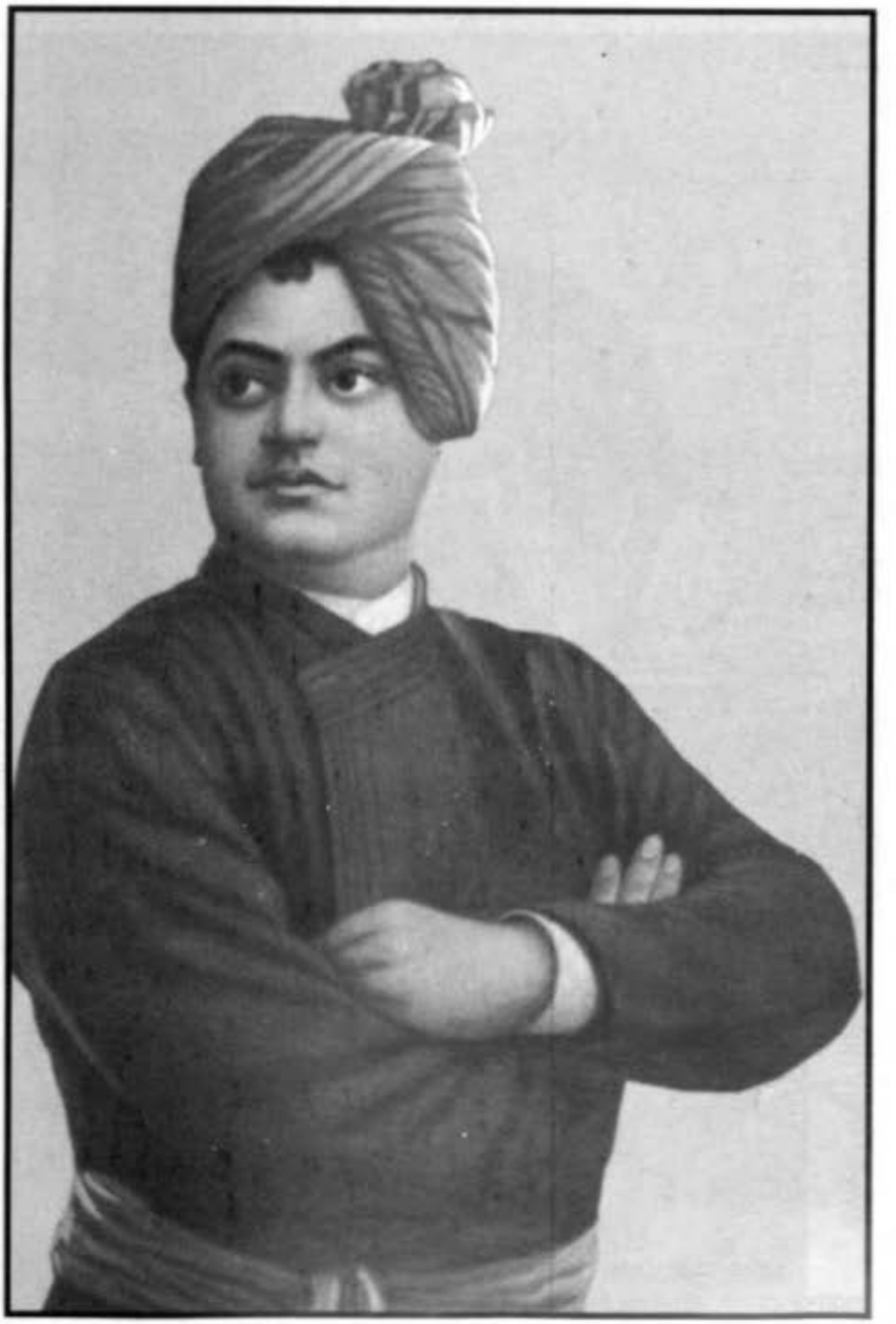

SWAMI VIVEKANANDA, whose genious was discovered by South Indians headed by Alasinga Perumal, Maharajah Chamarajendra Wadiyar of Mysore and his Dewan Sir Seshadri Iyer.

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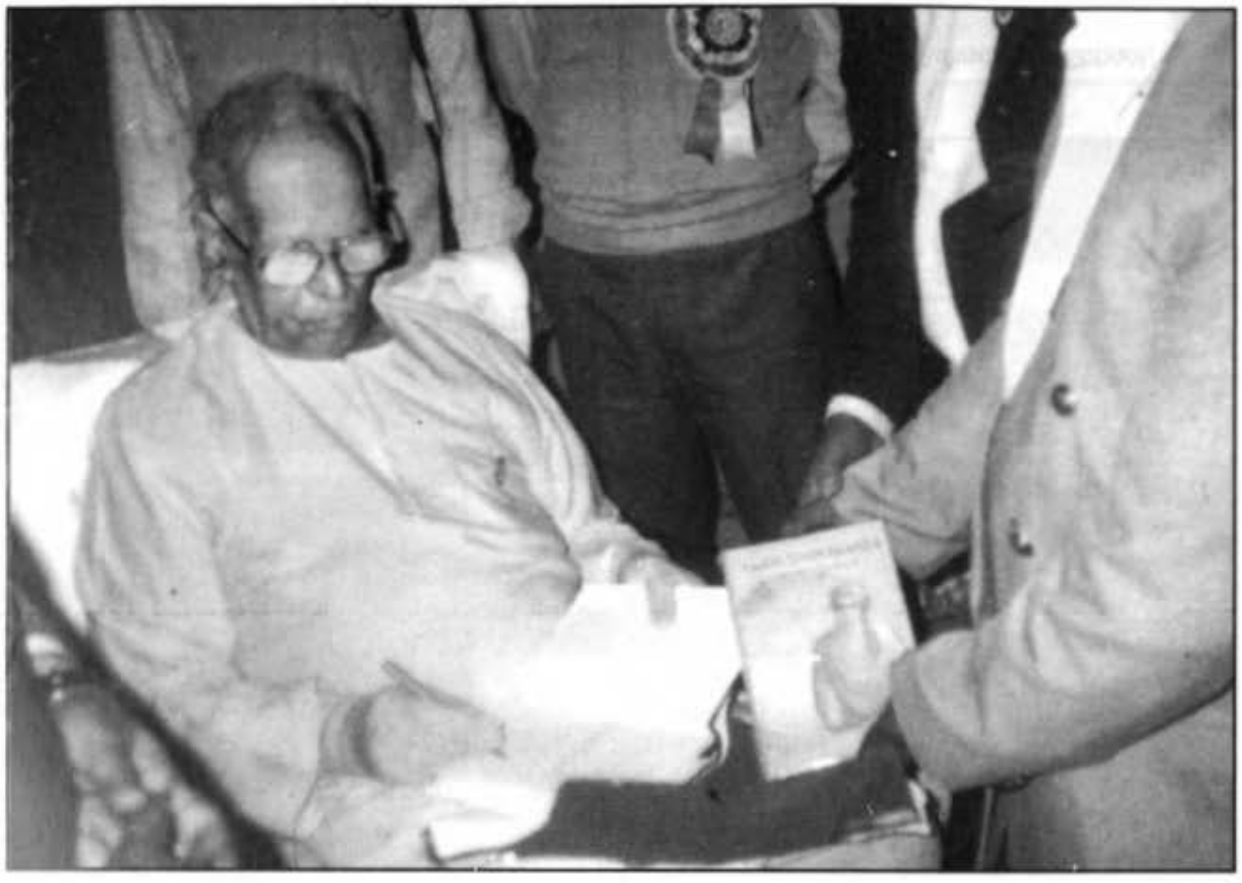

SWAMI RANGANATHANANDA, the present supreme head of the Ramakrishna Mission.
Born a Malayalee, the Swamiji's spiritual and intellectual attainments have won him universal respect.

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ANDHRA ASSOCIATION BUILDINGS,
Two four-storeyed buildings in South Calcutta that house the Andhra Association School.
(Pic.. : Radhakanta Paul)

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DR. S. RADHAKRISHNAN

SIR C.V. RAMAN

two celebrities produced by South Indians in Kolkata.

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NATIONAL HIGH SCHOOL (for Girls) : the pride of Tamilians in Kolkata.
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TEMPLE OF SRI MURUGA, Lake Gardens, Kolkata,
has a typical Dravidian *Gopuram* and other architectural features.
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SRI GURUVAYURAPPAN
worshipped by Malayalees and other South Indians in Kolkata.

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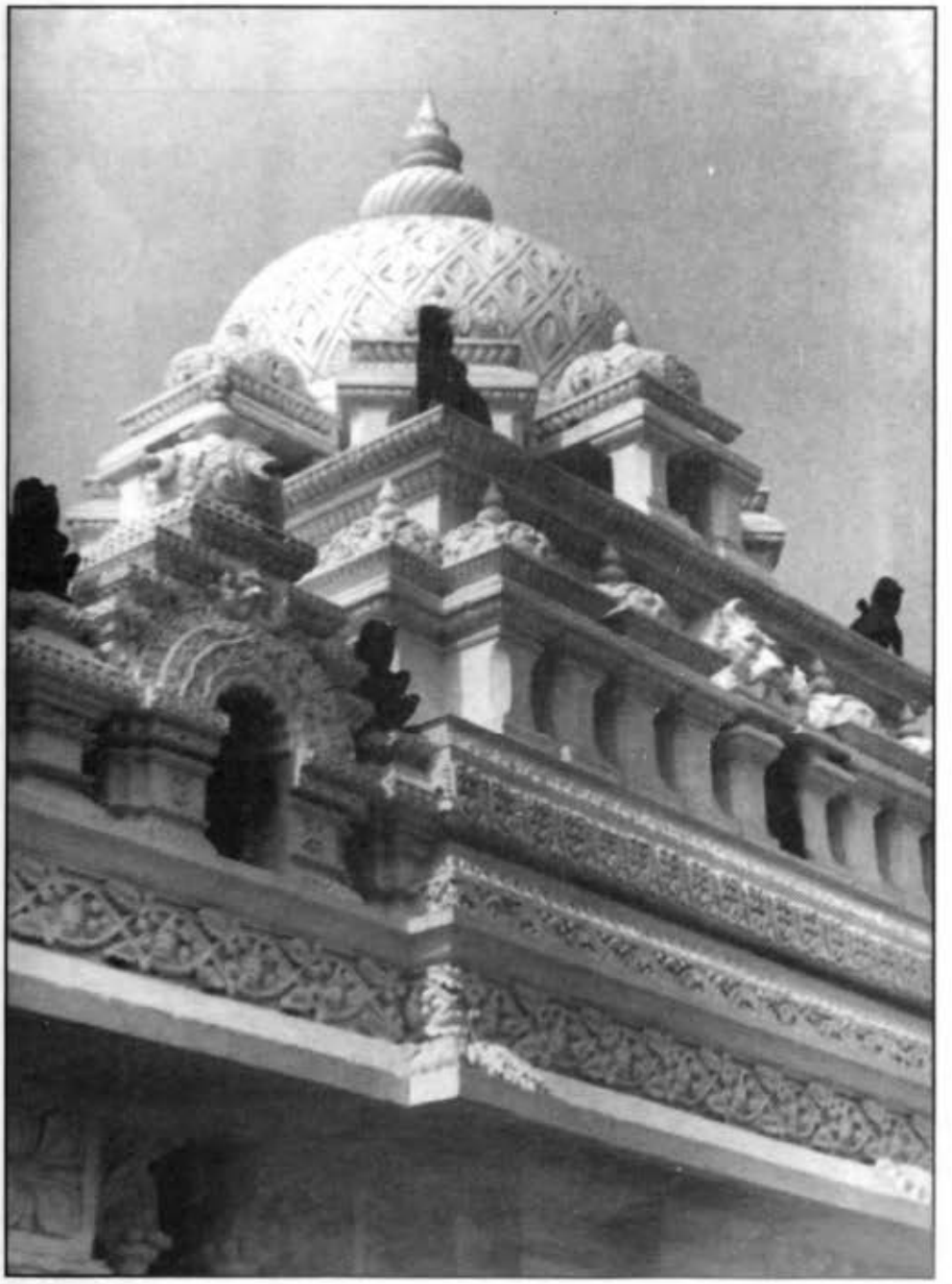

MYSORE TEMPLE, Mysore Garden, Shahnagar, Kolkata, erected in memory of Maharajah Chamarajendra Wadiyar of Mysore in Kolkata. This is in typical Mysore temple style. (Pic. : R.K. Paul)

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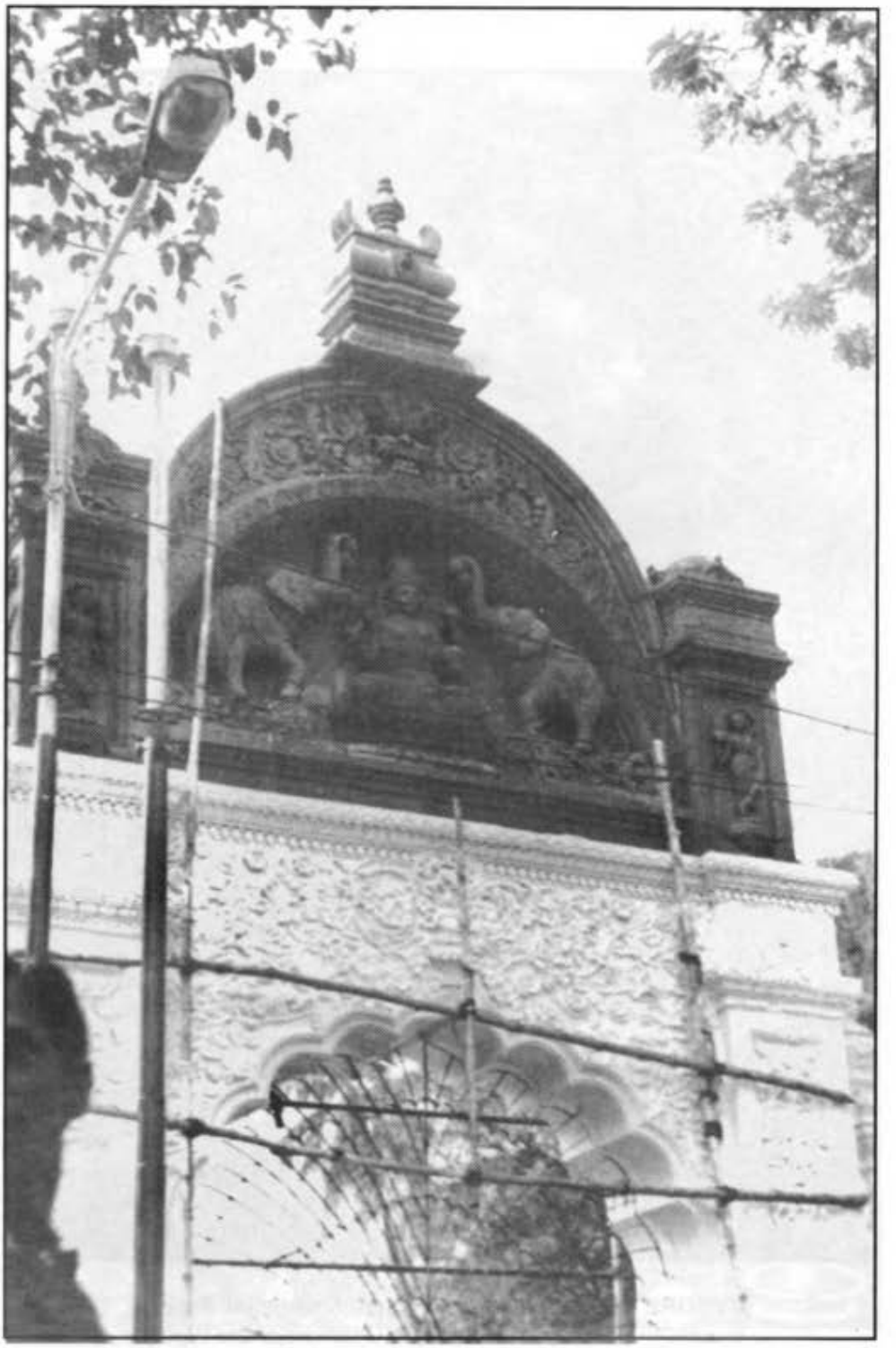

GAJALAKSHMI GATE of Mysore Temple
in the Mysore Garden, Shahnagar, Kolkata.
(Pic. : R.K. Paul)

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ST. THOMAS ORTHODOX CATHEDRAL, Smith Lane, Kolkata : inside view.
(Pic. : R.K. Paul)

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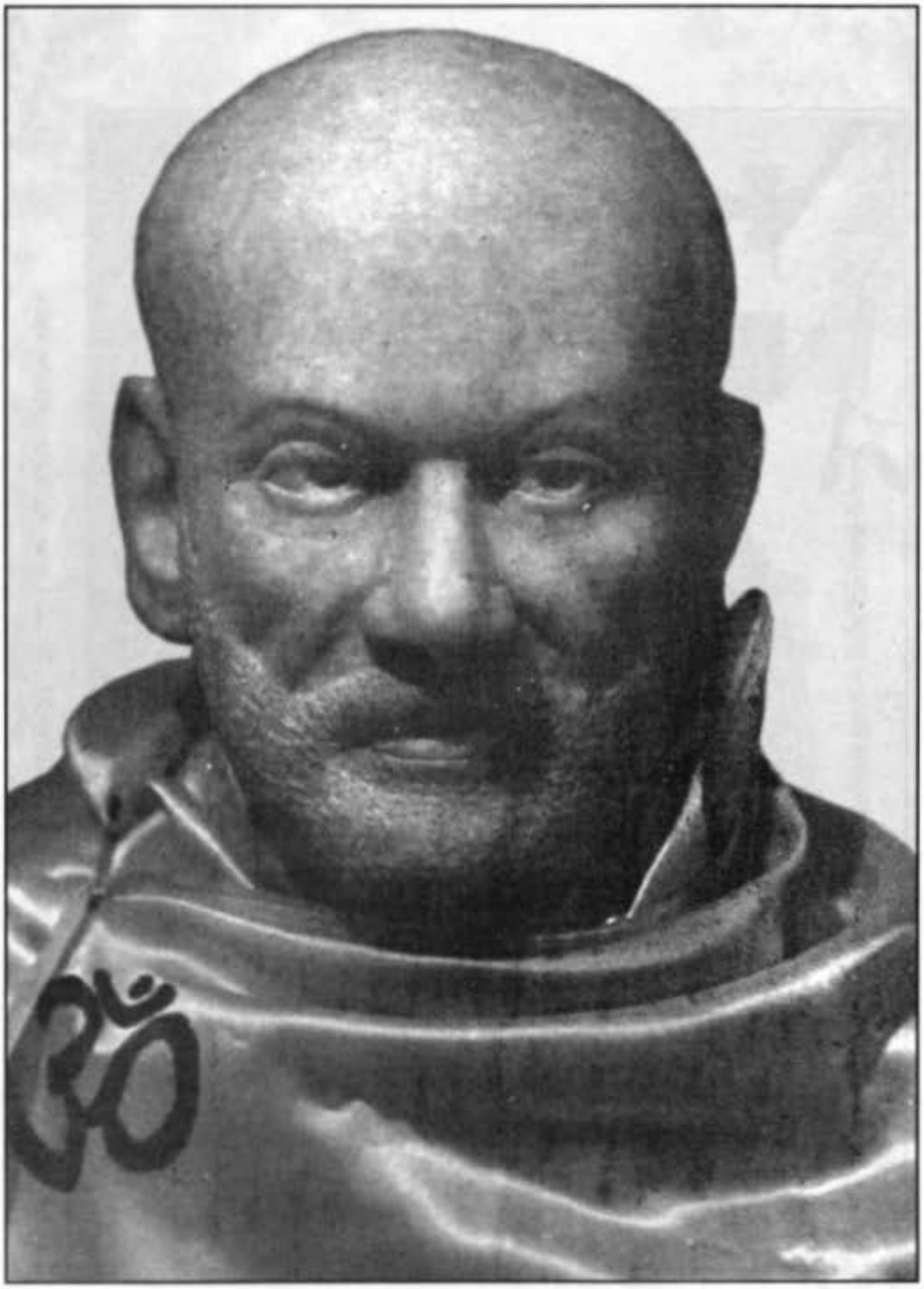

SREE NARAYANA GURU in the prayer hall of the
Shree Narayana Seva Sangham, South Kolkata.
(Pic. : R.K. Paul)

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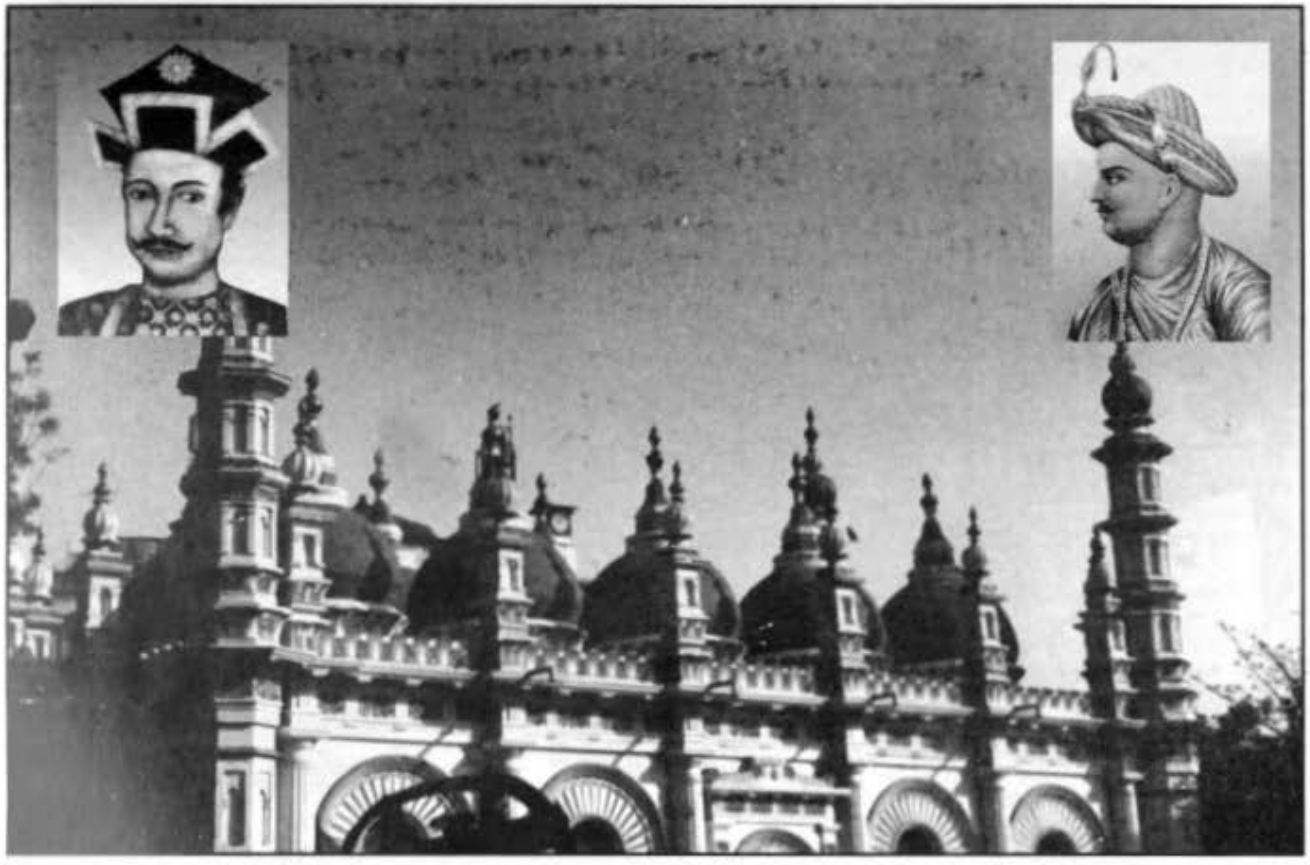

TIPPOO SULTAN'S MOSQUE, Dharamtala, Kolkata. Inset. : Prince Gholam Mohammed (left who built the mosque in memory of his father, Tippoo Sultan (right).
(Pic. : R.K. Paul)

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MYSORE FAMILY CEMETERY at Kalighat, Kolkata.
The monuments in the cemetery are in total ruins and are swallowed up by slums.
(Pic. : R.K. Paul)

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THE AUTHOR in front of Calcutta Malayalee Samajam,
Tollygunj, Kolkata, January 2004.
(Pic. : R.K. Paul)

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A PROMISING DANCE STUDENT. Priya Chandran, a Malayalee student of Bharata Natyam, Kolkata.

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CHAPTER 1

KANNADIGAS IN KOLKATA

Kannadigas or people from Karnataka State form a microscopic minority in Kolkata (= Calcutta), hardly to be perceived or distinguished. They number less than 500 out of the 14 millions of the metropolis. The number of Kannadigas who are living in Calcutta for the past 25 years and over will not be more than 200 today (June 2003), the remaining number is made up of employees of banks and commercial establishments who seldom want to spend more than three years of banishment from their homeland. These floating members of the Kannada community owe little allegiance to Calcutta. Though Kannadigas had an estimated population of 5000 in 1973, their number came down to 2000 in 1991 and today they are not even 500 strong.

The Kannada population of Kolkata is formed of five groups. The Muslims from Konkan do not exceed 50 and Tippoo Sultan's descendants are not included in this group as they are settled here for about 200 years. The Catholics from the region of Mangalore will be around 50 families. The Tulu Brahmins (50) and their Konkan brethren (Saraswats and Gowda Saraswats - 100) form the majority of the Kannadigas in Calcutta, though they themselves did not belong to Karnataka before the State's reorganisation. There are about 10 families of Kodagus hailing from the former Coorg State, now a district of Karnataka. Kannada-speakers from the former Mysore State and the Eastern districts added to it to form the Karnataka State in 1956 will be around 300. The Mysore Association and Karnataka

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Association together has a membership of 110 and taking into consideration the individuals living in isolation without affiliation to the groups mentioned above, the total number of people hailing from the present State of Karnataka may be taken to number about 500. As the Kannadigas were the former rulers of Bengal and every Kannadiga is proud of his connection with Calcutta, we should, in all fairness to them, recall that episode of Indian history.

I. KANNADIGAS IN BENGAL

Dynasties of Kannada-origin ruled over North, North-Eastern and Eastern India as well as Nepal after the downfall of the Mauryas and Imperial Guptas, with varying periods and success before the advent of the Muslim rule. An over-view of this Kannada epoch of Indian history is called for here before we turn our attention to the successful Sena rule of Bengal in the eleventh, twelfth and thirteenth centuries. The Rashtrakutas of Malkhed, Yadavas of Devagiri and the Chalukyas of Kalyana will be taken up first, followed by the Eastern Gangas of Orissa, before we discuss the rule of Senas.

Rashtrakutas of North India

Rashtrakuta meant the head of a small territorial unit in Kannada and the most important of these families is the Imperial Rashtrakutas of Manyakheta, who ruled over wide areas of South India sometimes with parts of North from the middle of the 8th to the late half of the 10th century. Dhruva (c. 783-A. D.), Govinda III (794–814 A. D.), Indra III (915-28 A. D.), and Krishna III (929 - 68 A. D.) were the most well-known among the Imperial Rashtrakuta rulers.[1] The defeat of Vatsaraja (c. 789-810 A.D.), the Gurjara Pratihara king of Malawa-Rajasthan region by Dhruva raised him as the first Rashtrakuta monarch to attain celebrity. Govinda III defeated Vatsaraja's son and successor Nagabhatta (c. 906-933 A. D.) who had ousted king Chakrayudha of Kanauj and established himself in that city. Dharmapala (c. 781-821) of Bengal and Bihar and his ally Chakrayudha surrendered to the Rashtrakuta monarch and sought his help against the Gurjara-Pratihara king. Indra III sacked the city of Kanauj, the capital of Gurjara-

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Pratiharas, and ruled in the North and South, and even invaded Ceylon. The dominions of the Rashtrakutas of Manyakheta included almost the entire Maratha-speaking area in the North-Western Deccan together with a very considerable portion of Gujarati-speaking region lying to its north. Kannada-speaking Viceroys of Chalukya and Rashtrakuta emperors ruled over this vast tract for several hundred years. The Paramars who ruled for centuries over Malawa, the Yadavas of Devagiri and Chalukyas of Gujarat (from 10th to 13th centuries) were all feudatories of Rashtrakutas/Chalukyas[2].

The Rashtrakutas of (1) Madhya Pradesh (2) Rajasthan, and (3) Bihar are well-known to students of Indian history from their epigraphic records. The Rashtrakutas of (1) Manapura, (2) Betul, and (3) Pathari belonged to Madhya Pradesh[3]. The Rashtrakutas of Manapura (Manpur near Mhow) ruled over the Narbada valley from Mhow to Pachmarhi in the 6th and 7th centuries. Betul was the centre of the Betul branch of the Rashtrakutas of Madhya Pradesh. The Rashtrakutas of Pathari (not far from Bhopal) are known from their Pathari stone-inscription. The marriage of Rannadevi, the daughter of Rashtrakuta king Parabala of Pathari[4] with Dharmapala[5] (c. 769-815 A. D.) must be accepted as the outward symbol of the close relationship between these two enemies of the Gurjara-Pratiharas.

Three branches (Hastikundi, Dhanop and Bithu) of Rashtrakuta rulers of Rajasthan are known from their inscriptions. The Bijapur inscription of Dhavala[5a] is our authority for the Rashtrakutas of Hastikundi. The Dhanop[5b] (16 miles north of Shahpura) inscription of Chacca has brought to light this Rashtrakuta ruler. The Bithu branch of Rashtrakutas ruled over Kota. Five generations of Hastikundi (modern Hathundi in the Jodhpur district) Rashtrakutas are known to have flourished in the period between 900 and 1000 A.D. The Dhanop (Udaipur District) branch of Rashrakutas ruled roughly between 950 and 1000 A. D. Four generations[6] of the Rashtrakuta or Rathoda (represented by the modern Rathor title holders) family of Bithu near Pali (Jodhpur district) flourished between 1205 and 1315 A. D. "An inscription from Veraval[7] near Junagarh dated in 1384 A. D. speaks of a ruler named Bharma of the

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Rashtroda or Rashtrakuta family", says Dinesh Chandra Sircar. The Rathors[8] of Rajasthan were regarded as one of the most notable Rajput clans, their Kannada origin having been forgotten long ago as the Senas were never regarded as anything but Bengalis![9]

The Chinadaka-Nagas[10] who ruled from Barasura (modern Bastar, about 55 miles from Jagadalpur) were feudatories of the Imperial Rashtrakutas. Maharajah Dharavarsha[11] alias Jagadekabhushana (A. D. 1060) Madhurantaka (A. D. 1065), and Somesvara I (Dharavarsha's son, A. D. 1069) are some of the rulers of this kingdom known from their inscriptions found in Bastar, Madhya Pradesh. Somesvara I possessed a large part of South Kosala, bordering on Vengi, the kingdom of the Eastern Chalukyas. These Chindaka Nagas are sometimes described as the kings of Chakrakotta (Chakrakuta — Chakrakota — old name of Bastar) and had close relation with the Sindas (corrupted into Chindava) of the Kannada country. Sindavadi comprised parts of Mysore, Bellary, Dharwar and Bijapur.

Taila II (937-997 A. D.) who re-established the sovereignty of the Chalukyas in the Deccan after overthrowing the Rashtrakuta Karka II led six expeditions against Malawa, but was repulsed on all these occasions by the Paramars. "Taila II and his successors are mentioned as kings of Karnaṭa, Kuntala or Rattapadi. The kingdom of Chalukyas at this time included Shimoga, Chitadroog and Bellary districts in the South". Taila III, who assumed the title Trailokyamalla was in possession of Shimoga, Cuddappah and Kurnool districts.[12]

Rashtrakutas of Bihar

The Gahadavalas of Bihar were Rashtrakutas. Kumaradevi, queen of the Gahadavala Govindachandra (c. 1114-1155 A. D.) in her Saranath inscription, refers to her maternal grandfather Mahana or Mathana, the ruler of Anga (*Angapa*) and 'a peerless warrior of the Gauda country'. Mahana is further described as 'the venerable maternal uncle (*matula*) of Kings' who had conquered the Chikkara Devarakshita of Pithi and maintained the glory of Ramapala. This led to the identification of Rashtrakuta

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Mahana or Mathana of the *Ramacharita* of Sandhyakara Nandin, who was maternal uncle of Ramapala (c. 1084-1126 A. D.) Mahana was a feudatory of Ramapala. The Gahadavalas were the heirs of the Imperial Pratiharas in the sovereignty of the Middle Ganga Valley and ruled for more than a century (1090 - 1193 A. D.) Govindachandra[14] adopted the eptithets of *avapati, gajapati, narapati*, etc.

Mahana's sister was one of the queens of king Vigrahapala III of Bengal. Mahana's daughter Sankaradevi (her daughter Kumaradevi was the queen of the celebrated Gahadavala monarch Govindachandra of Varanasi) was married to the chief Devarakshita of Chikkora family of Pithi or Bodhgaya, "The marriage between the families of Rashtrakuta Mahana and Chikkora Devarakshita is interesting because both the houses hailed from the Karnataka country. Devarakshita is called *Sindhuraja* in the commentary on the *Ramacharita* (11.8), and we know that the Kannada family name *Chinda* or *Sinda* was often Sanskritised as *Sindhu* and associated with the Sindhu or Indus[15]. While the Sindas of Karnataka claimed both Naga and Sindhu origin, the Chindakas (i.e. the Chindas — Chindaka Nagas) of Madhya Pradesh claimed Naga origin only. The Sindas of Gaya claimed Sindhu origin and descent from the lunar race. The Madhya Pradesh and Gaya branches of the family thus may have left Karnataka when the fabrication of the mythical genealogy was still in the formative stage. This suggestion seems to be supported by the history of another Chinda family of North India known from the Dewal (Pilibhit district, U.P.) inscription of Lalla, son of Malhana from the latter's wife Anabula of the Chalukesvara (i.e. Chalukya) family, probably a ruling house of Karnataka origin. This inscription, which also mentions Malhana's elder brother Bhushana and father Vairavarman, is dated in Vikrama 1049 (A.D. 992). It is interesting to note that the Chindas of Pilibhit claimed descent from the sage Chyavana and do not refer to their Naga or Sindhu origin probably because they had left their original home in Karnataka at a still earlier date".[16]

Rashtrakutas of Nepal

Vikramaditya VI, son of Chalukya king Somesvara I

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(1049–69 A. D.) led successful expeditions into North East India during his father's reign. The forefathers of Nanyadeva (c. 1097 - 1147 A. D.) seem to have migrated to Mithila in the train of Vikramaditya VI, as the name is apparently a transcription of the Canarese word *nanniya* (affectionate) and reveals his Southern origin. Nanyadeva[17] established his authority in Tirhut (= Mithila – North Bihar) and from his capital at Simraon launched a series of campaigns for the conquest of the neighbouring countries. He annexed Nepal to his Kingdom. The Pattadakal stone inscription dated 1162 A. D. enumerates Nepal amongst the vassals of the Chalukya emperor Somesvara III; Bhulokamalla was the son of Vikramaditya VI. The Kalachuri Bijjala, who overthrew Tailapa III, son of Somesvara III, is praised in the epigraph dated circa 1200 A. D. for having destroyed the stability of Nepala. Vijayasena (c. 1197 –1157 A. D.) of Bengal in his Deopara inscription claims to have defeated and imprisoned Nanya with several other princes. Nanyadeva's dynasty ruled over Mithila and Nepal for a total of 219 or 226 years. The names of Nanyadeva, Gangadeva, Nrisimha, Ramasimha, Saktisimha, Bhupalasimha and Harisimhadeva (Nanyadeva, c. 1097—Harisimhadeva, c. 1324 A. D.) are well known to the students of the history of Mithila and Nepal.

After the death of Nanyadeva, his dominions appear to have been divided into two halves, one occupied by his son Gangadeva (c. 1147–88 A.D.) and the other portion of Nepal by his other son Malladeva. The approximate ruling periods of Gangadeva, Nrisimha (1188–1227), Ramasimha (1227--85) and Harisimha (or Harasimha, 1285-1324) are given in brackets. Harisimha was defeated by Sultan Ghiyasuddin Balban of Delhi in 1324 A.D. and is stated to have fled to Nepal on the annexation of the Karnataka kingdom of Mithila to the Muslim Empire.[18]

Yadavas of Devagiri

The predecessors of the Yadavas of Devagiri ruled over a country comprising Khandesh, Nasik, and Ahmadnagar districts as vassals of the Rasthakutas of Manyakheta and Chalukyas of Kalyana[20] for more than three hundred years. The feudatory founder of the family Dhridhaprahara was

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son of Subahu, king of modern Dwaraka in Kathiawar. They had their capital at Chandor (Nasik district). The Chalukyas of Kalyana were successors of the Rashtrakutas in the sovereignty of Deccan.

Kalachuris of Chedi[21]

The Kalachuris (also known as the Haihayas) of Chedi are sometimes referred to as the kings of Dahala-mandala, the capital of which was Tripuri, now a village known as Tewar, six miles west of Jabalpur, Madhya Pradesh. It is known from the Sanjan copper-plate of Amoghavarsha that the Rashtrakuta Govinda III (794-814 A. D.) after conquering the Dahala country, placed one of his servants there. This Rashtrakuta Officer's descendants ascended the throne of Dahala shortly after A.D. 842. Kokkalla I of this dynasty had a daughter who was given in marriage to the Rashtrakuta Krishna II during the reign of Amoghavarsha I. Krishna ascended the throne in about 878 A. D.

The Kalachuris of Sarayupara[22], a collateral branch of the Kalachuri family was ruling on the banks of the Sarayu (modern Gogra, Uttar Pradesh). A Chalukya dynasty ruled in some part of Saurashtra, possibly in Junagadh, contemporaneously with the Saindhavas, in the first quarter of the 9th century. Malla and Mahamalla are the two kings known of this dynasty from their inscriptions.[23]

The Paramaras of Gujarat, Malawa and Rajasthan, descended possibly from the Rashtrakuta kings Amoghavarsha and Akalavarsha through a Rashtrakuta princess.[24] Direct descent from the Rashtrakuta stock is also not ruled out. The Paramaras were divided into atleast five lines (1. Paramaras of Lata and Malawa, 2. P. of Chandravati and Arbuda, 3. P. of Banswara/Vagada, 4. P. of Jalor/Javalipura – Jodhpur district and 5. P. of Kiradu/Kiratakupta – Jodhpur district) and ruled over Gajarat from about 888 to 1310 A. D. They were originally feudatories of the Rashtrakutas and later on ruled as independent kings.

Thus, Kannada dynasties ruled over a major part of North, North-West and Middle India with epigraphic records as their testimony in the eighth, ninth, 10th, 11th, 12th and 13th centuries. Nepal was also ruled by these Kannada–

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speaking rulers for three centuries. The Kannadas had an unbroken rule in Orissa from the 5th to 14th century.

Kannada Dynsties of Orissa

The Gangas or Eastern Gangas who ruled over Orissa from about 650 to 1425 A. D. were a branch of the Gangas of Karnataka. "From the fact that they occasionally describe themselves as lords of the city of Kolahala (= Kolar), it is clear that they considered themselves to be a branch of the Gangas of Mysore[25]." Rajendravarman I, successor of Devendravarman II (c. 747–52 A. D.), his son Anantavarman II (c. 780-82 A. D.), Devendravarman and Rajendravarman II (809-840) belonged to the Eastern Gangas[26] of the eighth/ ninth centuries. The rule of the Gangas from the middle of the 7th century to 11th century is not sufficiently documented from epigraphic records.[27]

We find in the first half of the 11th century a line of kings[28] ruling from the coastal regions of Orissa from the lower course of the Bhagirathi in the north-east to that of the Godavari in the south-west. Their origin from the Gangas of Kolar is attested by epigraphic records. The Vizagapatam[29] grant of Anantavarman Ghodaganga clearly mentioned Kolahala, the founder of the Kolahalapura, in the *Gangavadivishayas* as one of their ancestors.

The earliest and undisputed date in the history of this Later Eastern Gangas or Greater or Imperial Gangas is the 9th of April 1038 A. D. when Vajrahasta Ananta-varman, father of Rajaraja and grandfather of the great Ananta Varman Ghodaganga was crowned[30]. Ananta Varman ruled for 44 years and his grandson Kamarnava ruled for 35 years. The names of Rajaraja II (c. 1170-1190 A. D.) Anangabhima (c. 1190-1198 A. D. — wife Bhasalladevi), Rajaraja III (c. 1198 — 1211 A. D.— wife Mankunadevi), Anangabhima III (c. 1211-1238 A. D. — wife Kasturadevi), Narasimha I. (c. 1230–1264 – A.D. — wife Sitadevi), Bhanudeva (c. 1264-78 A.D. — wife Jakalladevi), Narasimha[31] (c. 1278 –1305 A.D. — wife Chodadevi), Bhanudeva II (c. 1305—1327 A. D. — wife Lakshmidevi) Narasimha III (c. 1327-52 A. D. — wife Kamaladevi), Bhanudeva III (1352-78 A. D. – wife Haradevi), Narasimha IV (c. 1379-1425 A.D.) and Bhanudeva IV are on record. The Gangas of Orissa issued most of their early

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inscriptions from Kalinganagara and dated them from their regnal years. In the beginning of the 12th century the Ganga king Anantavarman Ghodaganga (A.D. 1078-1147) of Kalinganagara attacked the Somavamsis in the Puri-Cuttack-Balasore area which he annexed. His successors seem to have transferred their capital from Kalinganagara to Kataka (Cuttack) for his grandson Ananga-Bhima III (c. 1211-38 A.D.) had his capital at Abhinava-Varanasi-Kataka in the modern Barabati portion of Cuttack town[32].

The discovery of the Bargarh plates of Parachakrasalya (issued from his capital Vagharakotta or modern Bargarh) has brought to light the existence of Rashtrakuta[33] rule as well in Orissa. *Ranaka* Parachakrasalya was the son of Dhamsaka and grandson of *Mahamandalesvara Mahamandalika* Ranaka Chamaravigraha who is described as a devotee of Siva and an ornament of the Rashtrakuta lineage. These Rashtrakutas of Kannada origin may have entered Orissa in the train of the eastern expedition led by Chalukya Vikramaditya VI sometime before the death of his father. Thus the existence of a Rashtrakuta ruling family in the Sambalpur district of Orissa about the 12th century (1131 A.D.) adds a new feather to the cap of Kannadigas in Eastern India.

Tailapavamsis[34] of Kannada origin ruled over a tract of Orissa from Upalada in the Parlakimedi Taluk of Ganjam district. An inscription of Ramadeva, who sprang up from the Tailapa-*vamsa* (i.e. the Tailapa dynasty to which Tailapa II, who overthrew the Rashtrakutas belonged. He was the great-great-grandfather of Vikramaditya VI). Taila II (973-997 A.D.) who re-established the sovereignty of the Chalukyas in the Deccan after overthrowing the Rashtrakuta Karka II led six expeditions against Malawa, but was repulsed on all these occasions by the Paramaras[35]. Taila III who assumed the title Trailokyamalla was in possession of Shimoga, Cuddappah and Kurnool districts.

The Eastern Kadambas who ruled over five districts in Orissa from Jayantyapura for about a hundred years (995 to 1081 A. D.) were subordinate to Eastern Gangas for Dharmakedi is described as *Ranaka Mahamandalesvara* Dharmakedi[36]. No other ruler of this dynasty has come to our notice.

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The coastal Orissa is the temple land of India. Cuttack, Bhubaneswar, and Puri have the maximum number of reputed temples in Eastern India as Muslim fanatics did not overthrow Orissa at any time. The Konarak Sun[37] temple is ascribed to the Ganga King Narasimha I. He was the son of Anangabhima III and his wife, queen Kastura Devi. Narasimha I (c. 1238-1264) married Sita Devi, daughter of Paramara king of Malawa. The great temple of Jagannatha at Puri is a standing evidence of the artistic vigour and prosperity of the rule of Ananta Varman Ghodaganga.[38]

Orissa was the only State in India to be ruled by queens one after another, in the 10th century A. D. The Bhauma-Kara[39] dynasty of Orissa ruled from Virajas or Guhesvarapataka, old Jajpur in the Cuttack district, and their dominions extended over the Talcher-Bonai region and included Midnapore district of West Bengal in the north-east. The Dhenkanal plate dated 951 A.D. issued by Tribhuvana-mahadevi when she was ruling the Bhauma-Kara kingdom. The Bhauma-Karas or Tribhuvana-mahadevi herself belonged to the Sinda-Naga family of Karnataka origin. She was the queen of the Bhauma-Kara king Lalitahara and the daughter of Rajamalla, an ornament of the Southern territory (not identified). Tribhuvana-mahadevi is also called *Sindagauri*. According to the Talcher Plate (976 A.D.) of Subhakara IV, after the death of Kusumahara (=Subhakara III), his mother Tribhuvana-mahadevi became the ruler of the kingdom. Tribhuvana-mahadevi's grant records that Kusumahara (Subhakara III) died without leaving any male issue. The inscription also tells us that Tribhuvana-mahadevi assumed the name of Gosvamini after the illustrious queen of ancient Orissa bearing that name. She was, no doubt, a devout Vaishnava. No less than six queens are found to have adorned the Bhauma-Kara throne on different occasions.

A grant of King Prithvi Varman[40] of the (Eastern Gangas of Svetaka — Ganjam-Srikakulam region) dynasty was registered by his Mahadevi (custodian of Royal Seal). A charter of Ananta Varman of the same dynasty was registered by his queen Srivasa-bhattarika. Another charter of the same family issued by Jaya Varman was registered by his queen Trikalinga-mahadevi. The fame of Orissa as

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the citadel of Vaishnavism in India rests on the Ganga, Bhauma-Kara and other dynasties, who were all Kannadigas in origin. These facts are little known outside the academic circles as the Eastern Gangas and other dynasties are taken for granted as Oriya in origin and culture!

Kannadigas in Bengal

The rise of the Palas in Bengal coincided with the wresting of power from the Chalukyas in the Deccan by the Rashtrakutas and the consolidation of power by the Gurjara-Pratiharas in Malawa (Madhya Pradesh) and Rajasthan. The struggle between Dharmapala, (c. 781-821) and Vatsaraja, the Pratihara king, resulted in the defeat of the Pala king, but both of them were defeated by Dharavarsa, the Rashtrakuta king (780 -794 A.D.). The eighth verse of the Radhanpur plates of Govinda III, repeated in the Wani grant, tells us the defeat inflicted upon Vatsaraja by the Rashtrakuta king Dhruva thus : "By his matchless armies, having quickly driven into trackless desert Vatsaraja, who boasted of having with ease appropriated the fortune of the royalty of Gauda, he in a moment took away from him, not merely the Gauda's two umbrellas of state, white like the rays of the autumn moon, but his own fame also that had spread to the confines of the regions."[41]

The Sanjan plate of Amoghavarsa tells us with reference to Dhruva that "he took away the white umbrellas of the king of Gauda (who was) destroyed between the Ganges and the Yamuna". Dhruva died in 793–94 A.D. However, the marriage of Dharmapala with Rannadevi,[42] the daughter of Rashtrakuta Parabala, whose pillar inscription of Pathari near Bhopal is dated 861 A.D. insured the support of that royal house to the Bengal dynasty.

The chronology[43] of the Palas may be given here with their approximate periods of reign Anno Domini. Gopala (756-781), Dharmapala (781-821), Devapala (821-861), Surapala (861-866), Vigrahapala (861-866), Narayanapala (866-920), Rajyapala (920-952), Gopala II (952-969), Vigrahapala II (969-995), Mahipala I (995-1043), Nayapala (1043-1058), Vigrahapala III (1058-1075), Mahipala II (1075-1080), Surapala II (1080-82) Ramapala (1082-1124),

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Kumarapala (1124-29), Gopala III (1129-43) and Madanapala (1143-1162).

The Palas maintained matrimonial relations with the Southern kingdoms. Thus, Bhagyadevi,[44] Rajyapala's queen was the daughter of Rashtrakuta Tungadeva. The Bangad grant of Mahipala informs us that this king (Rajyapala) married Bhagyadevi, the daughter of Tungadeva, 'the moon in the family of the Rashtrakutas'. This is also found in the Amgachi grant of Vigrahapala III and Manahali grant of Madanapala. Vigrahapala I's queen Lajja[45] was the ornament of the Haihaya race *(Haihaya-vamsa-bhusa)*. Haihayas were better known as Kalachuris.

The Kalachuri king Karna invaded the kingdom of Nayapala early in his own reign, sometime after 1043 A.D. Karna seems to have invaded the Pala empire again during the reign of Vigrahapala III. The *Ramacharita* informs us that Vigrahapala defeated Karna, the King of Dahala, and married Yauvanasri,[46] one of his daughters. The Paikore pillar inscription bears testimony to Karna's incursion into Bengal. Kalachuri records refer to Karna's second encounter with Gauda, i.e. with Vigrahapala, as the Tibetan traditions also refer to his invasion of Gauda, then ruled by Nayapala, somewhere in Magadha.[47] Yauvanasri, wife of Vigrahapala III was daughter of Dahala Kalachuri king Karna, whom Bilhana described as the 'death to the lords of Kalanjara mountains'. His second daughter Virasri was married to Jatavarman of Bihar. The Kalachuris of Central India were feudatories of the Imperial Rashtrakutas and matrimonial ties with them gave peace to the Pala kingdom.

The rebellion of Kaivarta feudatory Bhima was put down by Ramapala (1082-1124) with the help of his maternal uncle Mahana[48] or Mathana (= Mathanadeva), who was the Rashtrakuta ruler of Anga or East Bihar. We have already seen that Kumaradevi, the queen of Gahadavala Govindachandra (c. 1114-1155), in her Sarnath inscription referring to her maternal grandfather Mahana the ruler of Anga (*Angapa*) as a 'peerless warrior of the Gauda country'. Mahana is further described as 'the maternal uncle (*matula*) of kings' who had conquered the Chikkora Devarakshita of Pithi and maintained the glory of Ramapala'.

"Aided by his maternal uncle, the Rashtrakuta

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Mathanadeva, he (Ramapala) took active measures to reorganise the resources of his kingdom. Taking advantage of the troubles of the Palas, most of the feudatories appear to have asserted their independence. The first task was to re-establish the royal power over these vassals. The commentator of the *Ramacharita* informs us that Mathana (also called Mahana), riding on his elephant *Vindhyamanikya* defeated the *Pithipati* Devarakshita. The word *Pithipati* is explained by the commentator as *Magadhadipa*. This incident appears to be also referred to in the Sarnath inscription of Kumaradevi, the queen of the Gahadavala Govindachandra (c. 1114-55). We are told that (verse 7)

> "In the Gauda country there was a priceless warrior with his quiver *(Kandapatika?)* this incomparable diadem of the Kshatriyas, the Anga king Mahana, the venerable maternal uncle of kings. He conquered Devarakshita in war and maintained the glory of Ramapala, which rose in splendour because the obstruction caused by his foes was removed[49]."

Mathana's sons the *Mahamandalikas*, Kahnuradeva and Suvarnadeva and Mathana's nephew the *Mahapratihara* Sivarajadeva, helped Ramapala in subduing the Kaivarta chief Bhima, the campaign against him being opened by the *Mahapratihara* Sivaraja, the nephew of Mathana. "He (Ramapala) crossed the Ganges, and entering Varendri, crushed the *Rakshasa-vyuhas* of Bhima". Bhima was taken prisoner.[50]

Narasimha, a Chalukya feudatory of the Rashtrakutas, put to flight the army of the Ghurjjararaja and terrified Mahipala so much so that the latter fled in consternation 'not stopping to eat or sleep or rest'[51]. This is how the Kannada poet Pampa in his *Pampa Bharata* or *Vikramarjuna Vijaya* (941 A.D., ed. L. Rice, Bangalore, 1898, p. 3ff) has described the incident. The Rashtrakuta general, who was a contemporary of Indra III, claimed to have 'bathed his horse at the junction of the Ganges and the sea'.

During the latter part of the reign of Chalukya Somesvara I of Kalyana (c. 1044-68 A.D.), his son Vikramaditya VI undertook expeditions in Northern India

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and defeated the kings of Gauda and Kamarupa[52] (Bengal and Assam).

Kannadigas in the Pala Army

The invasion of Bengal by the kings of Karnataka origin more often than not and the matrimonial relations established by the Palas with the Rashtrakutas and their feudatories in Central India to ward off such incursions must have given rise to the settlement of Kannadigas in the province. The Kannadiga mercenary soldiers preferred service in the Pala army on account of the matrimonial relations of the Palas with the Imperial Rashtrakutas and their feudatories in North and Central India. The Nalanda plate of Dharmapala (c. 770-810 A. D.) is the earliest record that speaks of such mercenaries, but it mentions only the Gaudas, Malawas, Khasas, Kulikas, and Hunas, and not the Kannadigas[53]. Kannadigas figure as a contingent in the Pala army from the time of Devapala[54] (c. 810-54 A.D.). The latest Pala charters, e.g. the Manahali[55] plate of Madanapala add Cholas as well. Thus Kannadiga soldiers served the Pala empire of Bengal-Bihar for a continuous period of three or four centuries. The influence of the queens hailing from the Imperial Rashtrakuta and other Kannada-speaking dynasties must have led to the appointment of high officials in the Pala court. The service of Mathana and his two sons in the repulsion of the Kaivarta chief Bhima is recalled here. "The Karnata ruling families of Radha, Vikramapura and Tirabhukti (= Tirhut – East Bihar) must have considerably influenced the socio-religious life of Eastern India, though the question has not yet been properly studied", says an authority.[56]

"The rise of the Kannadigas of Tirhut and Nepal, as also of the Karnataka-Kshatriyas of Radha (i.e. the Senas) in the 11th century, naturally leads to the suspicion that their origin may have been connected with these Chalukya invasions. It has indeed been suggested that Samantasena, the grand father of Vijayasena, may have accompanied Vikramaditya in one of these expeditions and carved out a principality somewhere in Western Bengal. As Somesvara I is also said to have destroyed the power of Karna, the lord of Dahala, it is not unlikely that the Senas of Karnataka

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entered Radha after the expulsion of the Kalachuris from that region by the Chalukyas", says Hemchandra Ray, the historian of the dynasties of North India.[57] D.C. Sircar added : "Samantasena and Hemantasena were no doubt feudatories of the Palas, while Hemanta's son Vijayasena (c. 1097-1159 A.D.) established his sway over the whole of Bengal"[58].

Though there is nothing to add on the advent of the Senas in Bengal from the historical point of view from Niharranjan Ray's work, his observation about the Palas and Senas is worth quoting here : "The Bengali people have loved and honoured the Palas, and evidence of that is to be found all over Bengal. The same certainly cannot be said of the Senas apart from Vallala. Neither the literature of Bengal nor the folk traditions commemorate the Sena kings... The Sena dynasty was not a Bengali one. The Senas established their dynasty here and attained supremacy over Bengal having come to this country from Karnata in the South... The Pala kings were prominent devotees of Buddhism, the Senas were adherents of orthodox Brahmanism"[59]. The Senas could not be as close to the hearts of Bengali people, but the fact remains that they have merged with the Bengali society without retaining their identity. But the social structure of the Bengalis of today is their legacy.

SENAS

The Sena kings who ruled over a major part of Bengal in the 11th, 12th and 13th centuries hailed from Karnataka. The names of Virasena,[60] Samantasena (circa 1050-75 A. D.) Hemantasena (1095-97), Vijayasena (1097-1160), Ballalasena (1160-1178), Lakshmanasena (1178-1206), Visvarupasena (1206-25), and Kesvasena (1225 -1230) are well-known in the history of Bengal. Ballala Sena (or Vallala Sen) is the most reputed among the Sena kings of Bengal and Lakshmanasena is immortalised by his court poet Jayadeva who wrote *Gita Govindam* and the era bearing his name.

There is no difference of opinion among the historians as to the Kannada-origin of the Senas.[61] They were *Brahma-Kshatriyas*, i.e. Brahmans who adopted the profession of

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Kshatriyas. Samantasena or one of his predecessors came to Bengal in the train of Chalukya Vikramaditya VI when the latter invaded North East in the reign of his father Somevara I (c. 1044-68 A. D.) Verses 8-9 of the Depara (= Deopada) inscription describe the activities of Samantasena thus : " "This hero singly slaughtered the wicked robbers of the wealth of Karnata overrun by hostile tribes to such an extent that the rulers of goblins, whose citizens are delighted, does not even now leave the *Southern-quarters*, where the store of marrow, flesh and fat is not yet exhausted. In his old age, he frequented the sacred hermitages in the woods by the sandy banks of the Ganges, full of religious devotees, doing battle against the terrors of life, (hermitages) which were fragrant with the smoke of sacrificial butter; where the young deer relished the milk of the breasts of kindly hermits' wives; (and) where crowds of parrots knew by rote the texts of the Vedas. When this is read with the statement of the Naihati grant of Ballalasena that he sprang from the lunar race of the *Rajaputras*, though engaged in military campaigns in the South probably in the interest and service of the Karnataka prince, was settled in Radha, possibly its northern part, which was closer to the Ganges"[62]. How Brahma-Kshatriya Senas were reduced to Kayasthas is better told by Dinesh Chandra Sircar :

"In the Deopada inscription of king Vijayasena (c. 1097-1115 A.D.) of Bengal, his remote ancestor Virasena is described as born in the lunar race of Dakshinatya kings, and Vijaya's grandfather, Samantasena, as sprung from the Sena family and as an ornamentof the clan of the Brahma-Kshatriyas who fought for the royal fortune of Karnata and also as settled in his old age in the land watered by the Ganges. In the Barrackpur plate of the same king, Samantasena of the lunar race is represented as a Kshatriya while the said ruler is stated in the Naihati plate of Ballalasena (c. 1159-79), son of Vijayasena, to have descended from princes of the lunar race, who became ornament of the Radha country. The Madhainagar and Bhowal plates of Ballala's son Lakshmanasena (c. 1179-1206 A. D.) state Samantasena was the crest-jewel of the Kshatriya clan of Karnata. It is quite clear from the above passages that the Senas came from Karnata in the Deccan

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and settled in Radha in South-West Bengal. It may be noticed that Ballala, who had a typical Kannada name, married Ramadevi, described as born in the family of the Chalukya kings. According to Bengal traditions, the Senas were merged in the local Vaidya or Kayastha community."[63]

Niharranjan Ray's contention that the Senas did not bring any blood-line into Bengal is interesting : "The Sena kings made themselves known as 'Karnata Kshatriyas' and it is now common knowledge that they had come from Karnata in South India. In the eleventh century the Karnata Chalukya dynasty sent military expeditions into Bengal and Bihar on several occasions, and the military commanders and soldiers who accompanied those expeditions later set up 'Karnataka' dynasties in Tirhut and Nepal, and the 'Karnata Kshatriya' dynasty in Rarha and Vanga. The high-caste people of Karnata are generally regarded as belonging to the brachycephalic, catarrhine line, as are the high-caste Bengalis; hence, the Karnata-Kshatriya Senas were not the bearers of any new blood-line into Bengal"[64]. The Kannadigas are Dravidians and the Bengalis do not belong to that race. Admittedly there is import of new blood into Bengal.

The Senas maintained their hold, and extended their rule, over Bengal by entering into matrimonial relations locally. Vijayasena who ruled over Bengal for more that sixty years (c. 1097-1160 A.D.) married Vilasadevi, who belonged to the Sura family of South Radha, as she is described in his Barrackpur grant as "*Surakulabodhi-Kaumudi*[65]". Ballalasena (c. 1160-1178) further extended his dominions to Mithila and his first wife, Ramadevi[66], belonged to the family of the Chalukyan kings. His second wife Siladevi belonged to Bengal. Lakshmanasena's wife Tandradevi also belonged to Bengal.

Senas were originally Saivas. Virasena, the head-garland of the Karnataka-Kshatriyas, Samantasena, Hemantasena and Vijayasena were also Saivites by religion. Vijayasena had assumed the title of *Paramamahesvara*. Ballalasena and Lakshmanasena, on the other hand, assumed the title of *Parama-Vaishnava*[67], indicating their conversion to Vaishnavism and giving birth to a new faith in Bengal. The Senas were originally orthodox Brahmans, who had become Kshatriyas by their adoption of military

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profession. The conversion of the ruling family paved the way for introduction of Vaishnavism in Bengal three centuries before the advent of Sri Chaitanya (1486-1533).

Legacy of Sena Rule

Migrants from Karnataka were responsible for the introduction of Saivism and Vaishnavism into Bengal as Bengalis are, even now, Shaktaiyas or Shakti worshippers. The Bhakti cult or devotional movement originated in South India. Bhakti, described as a woman in the *Bhagavata-mahatmya*, was born in the Dravida country, attained her womanhood in Karnataka and Maharashtra and reached Vrindavana with great misery through Gujarat along with her two sons *Jnana* (knowledge) and *Vairagya* (freedom from desire) and that the sons died there.[68]

Sri Chaitanya's Gaudiya Vaishnavism owed much to the Madhwa School of Karnataka. "The Chaitanya school of Vaishnavism in Bengal owes its inspiration to this Vyasatirtha who is said to have initiated Chaitanya its founder. The celebrated followers of Chaitanya like Rupa Gosvamin and Jiva Gosvamin have derived many important points of their philosophy from the writings of Madhavacharya, which they often quoted."[69]

"Indeed the Bhakti cult of Karnata reached its culmination in the Haridasa movement which was initiated by Madhavacharya in the thirteenth century and attained its grandeur in the sixteenth. The Haridasas preached their doctrine of supreme devotion and love and self-surrender through the medium of *Kirtanas,* i.e. lyrical verses in Kannada, which could be melodiously sung—an approach introduced by Naraharitirtha (13th century) and reinforced by Sripadaraya (15th century) and Vyasatirtha (16th century). Considering the importance of the same type of *Kirtana* in the Chaitanyite Vaishnavism in Bengal, it is probable that the inspiration was received from Karnata. But, at the same time, it appears that the medieval Vaishnavism of both Karnata and Bengal was indebted for inspiration to Tamil Vaishnavism of the Alvars and Acharyas", says Dinesh Chandra Sircar.[70]

Saivism : The ruling Kannada dynasties of Nepal, North-East and Eastern India were Saivites. The royal house

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of Nepal was "Pashupatinatha". The Gahadavala kings of Bihar (Banaras and Kanauj) were Saivites, for Govindachandra is described as Parama Mahesvara.[71] The founder of the Chalukya dynasty Mularaja I was a Saivite. Bhoja I of Paramara dynasty of Ujjain and Dhara was an exponent of Saivism. The Kalachuris of Tripuri were Saivas. Western Chalukyas, whose capital was Kalyana, were of Saiva persuasion. Eastern Chalukyas and Eastern Gangas were originally Saivas.

Of the Sena kings, Vijayasena was a devotee of Siva, for he is called "Parama Mahesvara" and "Arivrishabha-Sankara". He built a Siva Temple. Ballalasena was an ardent Saivite. There are very few celebrated temples dedicated to Siva in Bengal, but a large number of images of Siva Nataraja (i.e. Dancing Siva), called Nattesvara or Nartesvara in the inscriptions of the Chandra kings of South-East Bengal, who ruled contemporaneously with the Palas, have been found in the Dacca and Tippera districts of East Bengal. While dealing with these images in his *Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum*, N. K. Bhattasali observes : "Southern India is particularly rich in the image of the Dancing Siva, In Northern India, these image are scarcely met with. Many images of the Dancing Siva have, however, been discovered from the South-Eastern Districts of Bengal. How, Bengal, especially the present Dacca and Tippera Districts, came to share this peculiarity with Southern India, is an interesting problem of history. On the pedestal of an image of Nataraja-Siva, the name of the god has been found inscribed as Nartesvara. It is interesting to note that in the suburbs of ancient Rampal (Dacca Dist.) several images of Nataraja-Siva have been discovered, and a village in the vicinity is still called Natesvar. An image of Nataraja-Siva is still worshipped in a village called Natghar in the Tippera District"[72]. The cult of Dancing-Siva was, no doubt, introduced into Bengal by the Karnataka settlers headed by the Sena kings as there was no perceptible Tamil population in Bengal at any time. Moreover, Saivism attained its zenith in Karnataka as we have Virasaivas or Lingayats in that State only.

The Nataraja-Siva of Dacca Museum is unique in more

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ways than one. This Natesa Siva with an inscription incised on the pedestal of this huge image, was dug out of a tank in a village called Bharella police station, Badkamta in the district of Tippera. The epigraph consists of two lines (not dated), but is assigned to the 10th century. The inscription is dated in the 18th year of the Vijaya-raya of Layahachandradeva, and records the consecration of the image on "the dark half of the month, the day being the 14th Ashadha by the movement of the moon" by Bhavudeva, son of Kusumadeva, Lord of Karmanta (modern Badkamta, some 3 miles south-west of the find spot of the image[73]).

The Natesa-Siva of Dacca Museum is four-armed and Siva is represented as dancing on his spirited bull (Nandi) with his Veena (flute) held aloft above his crown. His two wives (Ganga and Parvati) watch him perform the Tandava dance. The bull is in a standing position. Let us follow C. Sivaramamurti[74] for a descrition of this Natesa :

"In the eastern school of medieval sculpture there is a characteristic representation of Nataraja known as Nartesvara. Here Siva is multi-armed and dances in the *chatura* pose, not beside but on the back of the bull, which also is often represented as in an ecstatic state. The bull thus takes the place of the Apasmara dwarf of South Indian representations.

"There is another peculiarity in the iconography of Natesa from Bengal. He is here represented not only as dancing on the bull as the lord of dance but sometimes as carrying the *vina* as the presiding deity over music. In other North Indian sculptures he is shown sometimes with the *vina* but dancing not on the bull but beside it. This aspect of Siva is separately represented in one of the Dakshina-murti types in South India known as Vinadhara-dakshina-murti. The god is shown as standing with two of his four arms in the attitude of playing the *vina.* In the Kanarese area and the Deccan, Siva as Virabhadra, flanking the Saptamatrikas along with Ganesa, is represented as seated and carrying the *vina,* just like Vinadhara-dakshina-murti in the Tamil area. In North Indian sculpture Siva is sometimes represented as seated or standing along with Parvati and carrying the *vina,* again like the Vinadhara-dakshina-murti

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of South India. A seated representation is at Ellora, and an example in standing pose is at the Lakkhamandal temple (Dehra Dun District), where Nandin is shown beside him, thus combining a concept of the South Indian icon Vrishabhavahana-murti. These different forms of Siva, seated, standing and dancing, all the time carrying a *vina* and sometimes fused into another equally important concept shows the popularity of the Vinadhara aspect of the god.

"The form of Natesa, thus betrays distinctive differentiate in different geographical areas, dancing four-armed on the Apasmara dwarf in South India, dancing multi-armed in the *chatura* or *lalita* pose on the ground on lotus-pedestal, sometimes with the bull beside him, in the central area, and dancing, multi-armed, in the *chatura* or *lalita* pose on the bull in the eastern school.[75] The Dacca Museum Natesvara belonging to the Eastern School is a typical product of the Kannada contribution to the development of the Siva cult as Palas were Buddhists. The origin of the Chandra, Varman and Sura dynasties is not yet settled.[76]

The Ardhanarisvara[77] concept of Siva is also not absent in Bengal. "The Ardhanarisvara concept of Siva is emphasized in South Indian sculptures and though, it is only in the actual Ardhanarisvara representation that full and explicit expression is given, a suggestion of the form in representations of Siva is achieved by a slight change in the depiction of the *kundala* on either ear. ...Never is he shown in South with his *linga* perceptible, as in some North Indian sculpture, except perhaps in Gudimallam where the *linga* is clear in spite of the drapery. In some North Indian sculptures not only has Siva this feature but the *linga* is erect. This is to emphasize the concept of *urdhvalinga* and his yogic control of senses as voiced in Kalidasa in the first verse of his Malavikagnimitra : *kanta-sammisra-deho--py-avishaya-manasam yah parastad-yatinam.* This feature is best illustrated in North Indian representations of Ardhanarisvara, where, though one-half is Parvati and the other half Siva, still the *urdhvalinga* depiction persists. It may be noted here that in the Ardhanarisvara from Bengal the *urdhvalinga* of Siva is present on the right side as in any other complete image of the deity. This peculiarity

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extends to the area of Orissa, south of which it is absent. Even in Chalukyan sculptures strongly influenced by the northern Gupta traditions, this feature likewise is absent, which is in accordance with the southern tradition generally. This is not surprising; we shall see presently the area around the capital of the Western Chalukayas was the meeting–place of South Indian and North-Indian traditions. For is it not here—at Badami, Aihole and Pattadakal—that the northern and southern forms of the *Vimana-kalasas*, crowns of temples, occur side by side? Here the Gupta style of Ganga and Yamuna guarding the gateway occurs...". The Ardhanarisvara sculptures of Dacca and Rajashahi Museums are noteworthy as not many such specimens have come to our notice.

Sculptures of Hindu gods with marked Kanarese influence recovered from Bengal are present in Calcutta (Indian Museum, Bangiya Sahitya Parishad Museum) and Dacca (Dacca and Rajshahi). The Konark Sun temple is the crowning glory of Kannada style of paying homage to this God of Nature. "The Surya image, found at Kotalipara (Faridpur) and now in the Bangiya Sahitya Parishad Museum, Calcutta, dated in the eleventh century A. D. is a representative specimen of such icons of northern India, but it contains such additional features as *agni-kundas* carved on the *saptaratha* pedestal, from which issue lotus-flowers whereon the god and his principal attendants are standing. Another eleventh century stone relief of the god, procured from a Dinajpur village for the Rajshahi Museum, shows a unique mode of representation; he is depicted six-armed, his natural hands hold two fully blossomed lotus flowers, the four added ones showing *vara, akshamala, abhaya* and *Kamandalu*. The *Visvakarmavatara Sastra* description of Dhatri, the first of the Adityas in the Dvadasaditya group of divinities, partially corresponds to this type".[78]

"Seated Sun images of the medieval period are comparatively rare, and an inscribed one, acquired from a Dinajpur village, is all the more interesting, for the pedestal inscription of the eleventh-twelfth century A. D. refers to the god as *samasta-roganam hartta* (remover of all diseases)... A unquie three-headed and ten-armed sculpture of the 12th century A. D. found at a Rajshahi village, typifies

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in a very characteristic manner the combined form of Surya and Siva; its three faces — the central one placid, and the side ones terrific, —its ten hands holding such attributes as *sakti, kharvanga, nilotpala, damaru,* and the usual lotuses, and other iconographic traits closely correspond to the description of Martanda-Bhairava given in the *Saradatilaka-tantra*"[79]. The Surya image of Indian Museum from Bengal is influenced by the Kanarese school as his queen and horses are absent.

The Ganesa[80] of the Kanarese districts has the entire trunk turned to the left with a curve at the tip which rests on the bowl of sweets in the left hand whereas the trunk of the god in Pallava and Chola countries are distinguished by their vertical running down. The Indian Museum Ganesa, obtained from Tategram, North Bengal, is in the Kanarese style.

Two sculptures of Parvati[81] (Sivaramamurti, Plate VII C & D) from Mandoil, Rajshahi (Rajshahi Museum) and Muhammadpur (Tipperah — Indian Museum) are in South Indian style as she has only two hands.

Vishnu images of Bengal follow the South Indian style. The Trivikrama sculptures of Purapara and Joradeul[82] in the Dacca Museum are in the South Indian style. There is a sculpture of Vishnu as Trivikrama with his consorts in the Indian Museum obtained from Sundarbans, 24 Parganas District.[83] The Bangiya Sahitya Parishad (Calcutta) sculptures of Vishnu with *gada* and *sankha* obtained from Sagardighi, Murshidabad, is in Eastern Chalukya or Pallava style as it lacks *Srivatsa* mark on the chest of the god. Instances can be multiplied. What we want to point out here is that the sculptures of orthodox Hindu gods present in the museums of Bengal bear impact of Kanarese art. Senas being the only rulers of Bengal hailing from Karnataka, the sculptures of Brahmanical gods of 11th -12th centuries preserved in Calcutta, Dacca and Rajshahi museums are the contribution of the Sena art.

Kulinism : Kulinism which sanctioned polygamy to the high caste Brahmans of Bengal originated during the Sena rule of Bengal. The bringing of Kulin Brahmans by Adisura, whose existence is not supported by epigraphical records, to Bengal from Kanauj is a legend borrowed from Tamil sources.

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"An inscription of the Chola king Kulottunga III (1178-1216) states how the ancestors of the Idangai (left-hand) communities settled in the Tamil country during the rule of a mythical king named Arindama who is said to have imported a large number of learned and pious Brahmanas from Antarvedi, i.e., the land between the Ganga and the Yamma. It is stated that the ancestors of the Idangai classes (98 in number according to a later record) accompanied the said Antarvedi Brahmanas as the bearers of their slippers and umbrellas and received five villages which now lie in the Tiruchirapalli District. No student of the social history of Bengal can fail to notice the close resemblance of the above tradition with the well-known Kulapanji account of the importation of the Kulina or high class Brahmanas from Kanyakubja (in the same Antarvedi country), or a place called Kolanca or Krodanca in U.P. together with their five Kayastha servants (carrying the Brahmanas' slippers and umbrellas) by king Adisura of Bengal. There is evidence to show that learned Brahmanas of U.P. were held in very high esteem by the local Brahmanas in North Bihar and Bengal, and we have elsewhere shown how the social prestige resulting from matrimonial relations with the U.P. Brahmanas gave rise to the system known as Kulinism and the custom of preparing and preserving Kulapanjis in the said regions."[84]

The Adisura tradition in the Kulapanjis cannot be traced earlier than the late medieval period whereas the Arindama legend is supported by 12th century epigraphic records. The Arindama legend, in a disguised form, is the basis of Adisura tradition and this was the result of settlement of South Indians in Bengal. Ballalasena is credited with the institution of Kulinism in Bengal though the claim does not appear to be supported by the evidence of epigraphic records. There is, at the same time, no denying the fact that the Senas made gift of lands to Brahmans.[85] "With the development of Kulinism the names of Ballala and Lakshmanasena have been linked, as have the names of Adisura's grandson, Kshitisura and his son, Dharasura... The names of Ballala and Lakshmanasena are inextrically linked with Kulinism, and yet in none of the inscriptions of the rule of either kings is there any mention at all of this institution", says Niharranjan Ray.[86]

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Vaidyas of Bengal.[87] The Senas are now represented by Sens, who belong to the Vaidya caste. Vaidyas are on par with the Kayasthas of Bengal in caste-ranking. Their present titles include Sen, Sen-Gupta, Sen-Sarma, Gupta and Sen Mahasay. Who has not heard the names of Keshab Sen, the Brahmo leader, and his relative B. L. Gupta, who belonged to the Indian Civil Service? The down-fall of Brahma-Kshatriya Senas to the Vaidya caste of Bengal is interesting.

The word Vaidya or Vaidyaka as an indicator of profession had not evolved into the word Vaidya signifying a caste or sub-caste prior to the 11th and 12th centuries. The Vaidyas of Bengal were, in all probability, immigrants from Karnataka during the Sena period or earlier. Ambasthas (Ambattans of Tamil Nadu and Kerala) were originally surgeons by profession and they are now reduced to barbers and their women as village midwives. Vaidyas were always physicians. Vaidya, as a distinct social group, is mentioned for the first time, in the Talamanchi[88] grant of Vikramadiya I of Badami, dated 660 A. D. and written by Vajravarman of the *Vaidyanvaya* (i.e. Vaidya family), The Annamalai inscription of the Pandya king Maranjadaiyan[89] dated 869-70 A. D. and the Velvikudi and Madras Museum records of the same ruler refer to several Vaidya chiefs who occupy high offices in the state. One of the officers, who is described as a Vaidya or *Vaidya-sikhamani* served as that monarch's *uttar-mantrin* or prime minister.

The Vaidya or the physician caste of Bengal is identified with the ancient Ambastha[90] *jati* in the *Vaidya Kulapanji* entitled *Chandraprabha* written in 1675 A. D. by Mahamahopadhyaya Bharata Mallika, the celebrated Vaidya author of Bengal.[91] That the Vaidyas were regarded as identical with the Ambasthas atleast as early as sixteenth century is proved by the *Surjanacharita* which describes its author Chandrasekhara as 'a Gauda Ambastha'[92] The Vaidyas and Ambasthas are mentioned side by side in the *Usanahsamhita* and *Brahmavaivarta Purana*.[93] The Vaidyas are however described as Ambasthas in the *Brihaddharma Purana*. The Bengal Vaidyas were regarded as Sudras by Vachaspati Misra, Raghunandana and the Kulapanjikas[94]. There were no objections to inter-caste

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mariage between the Vaidyas and Kayasthas of Bengal, for Damanadasa, ancestor of the great Vaidya Kulina Vamanadasa, married in the Kayastha Pala family.[95]

The Vaidyas of Bengal were always famous for their Sanskrit learning and produced Umapatidhara, Bharata Mallika and other celebrities.[96]

"In Vaidyas and certain Brahman genealogies, Adisura and Vallalasena are said to be Vaidyas, but such a claim is clearly unhistorical[97]... The Kulajis refer to Adisura both as Ambastha and Vaidya, and also regard the Sena kings as Vaidyas"[98].

The Sena-rule of Bengal-Bihar had far-reaching impact on the social structure and art of Eastern India. The Senas introduced the Devadasi system in Bengal. Devadasis are even now attached to temples in Karnataka. "Contemporary records (Deopara Inscription verse 30 — *Inscriptions of Bengal*, III, pp. 49, 55; Bhavadeva's inscription, verse 30, — do — pp. 35, 41) refer in rapturous terms to the personal beauty and charm of the hundred women whom Vijayasena and Bhatta Bhavadeva assigned to the temples erected by them. Dhoyi in his *Pavana-duta* (verse 28) also refers to such women in temples erected by the Sena king (Lakshmanasena?) in Suhma"[99].

The Laws of Bengal were codified by the Senas and we have a number of works on that subject during the reign of the kings of that dynasty. Foremost among the authorities of Bengal School of *Dharma-sastras* was Jimutavahana[100], whose *Daya-Bhaga, Vyavaharamatrika* and *Kala-viveka* are well-known. Jimutavahana was a Rarhi Brahman born of Paribhadra family and flourished in the beginning of 12th century A. D. His *Daya-Bhaga*, the paramount authority on Hindu Law of inheritance, partition and Stri-dhana in Bengal, was translated by H. T. Colebrooke more than 200 years ago. His *Vyavahara-matrika* (edited by Asutosh Mookherjee and published in the Memoirs of the Asiatic Society, vol. II, No. 5, Calcutta, 1910-1914) deals with legal procedure. His third work, *Kala-viveka* (issued in the Bibliotheca Indica series by the Asiatic Society) deals with seasons and festivals.

Ballalasena's own works included Danasagara, Achara-sagara, Pratishtha-sagara and Adbhuta-sagara. These have

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not been printed in full except *Adbhuta-sagara*[101] (edited by Muralidhar Jha, Prabhakari & Co. Benares, 1905).

Govardhana, Sarana, Jayadeva, Umapati and Kaviraja were the five gems of Lakshmanasena's court. Jayadeva's *Gita-Govinda*[102] is a great religious work of medieval Vaishnavism and has been translated into several Indian and foreign languages. The poet hailed from Kendubilva (Kenduli on the bank of the river Ajaya in the district of Birbhum) where an annual festival in his honour is held without fail.

We shall be satisfied with the following quotation on the contribution of the Senas to the art and literature of Bengal : "The art of 12th century represents mainly that of the Senas, and a cross-section of the literature and culture patronised at the Sena court reveals the attitude of worldly exuberance that one notices in the Sena sculptures. Even religious themes — both in art and literature — are endowed with a worldly consciousness and almost physical charm and grace. The poem of Jayadeva, for example, may be regarded as a literary counterpart of the voluptuous sensuousness of the Sena art".[103]

The Sena empire embraced the present State of Bihar, West Bengal and Bangladesh. They ruled from their three capitals at (1) Vikramapura (Vikrampur, Dhaka), Gauda and Nadiya (Ballalasena's capital). Their rule of Magadha is testified by their inscriptions at Janibigha, 6 miles to the east of Bodh Gaya. A minor Gupta dynasty, feudatory to the Senas, ruled over Jayapura[104] (modern Jaynagar near Lakhisarai, Monghyr District) in the 12th century A. D.

Bengalis in Karnataka. There are few references to the rule of Bengali dynasties in Karnataka. However, a small principlity in Bellary district of Karnataka was ruled by a Bengalí family in the 10th century. "We may begin with Gadadhara[105] who founded a principality in the Far South. He was born in the village of Tada, in Varendri. He is described as the crest-jewel of Gauda, and the illuminator of Varendri. He proceeded to Southern India and became the chief of the territory called Kartikeya-tapovana. The seat of his government was Kolagala, the modern village of Kolagallu in the Bellary district. He was a subordinate of

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the Rashtrakuta king Krishna III (A. D. 939-967) and Khottiga (c. 967-972 A. D.). He installed the images of Surya, Brahma, Vishnu, Mahesvara, Parvati, Vinayaka, and Kartikeya, and founded a monastery at Kolagallu" (Kolagallu inscription, *Epigraphica Indica*, vol. XXI, pp. 260-64; Inscriptions of Madras Presidency by V. Rangacharya, Vol. I. p. 265, No. 82. p. 266; Bellary No. 91). The name is wrongly read as Gujadhara and Gandadhara.

Cultural Conquest of the Far East

The part played by the Kannadigas in the cultural conquest of the Far East has not yet been studied. The Chalukyas of Badami and the Kadambas of Karnataka were possibly the authors of Hindu Indonesia.[106] "Karnatakas played an important role in the spread of Indian Culture in the lands beyond the Bay of Bengal", says Dinesh Chandra Sircar.[107]

The Sailendra Empire of Malaysia in the 8th-9th-10th centuries was established by people from Orissa and the role played by the Eastern Gangas in the cultural conquest of that region is little known. "An inscription of Java definitely mentions that the *guru* (preceptor) of the Sailendra emperors was an inhabitant of Gauda *(gaudi-dvipa-guru)*. This royal preceptor, named Kumaraghosha[108], set up an image of Manjusri in the year 782 A. D.The intimate intercourse between the Pala and the Sailendra kingdoms explains the great influence exercised by the Pala art upon that of Java.

The Kannada origin of the Senas, Eastern Gangas, Gahadavalas, Rashtrakutas of Central India, Rathors of Rajasthan, Chindaka-Nagas of Madhya Pradesh and other ruling dynasties of North, North-Eastern and Western India in the 10th-11th-12th centuries is now forgotten. Their contribution to the revitalisation of Brahmanical Hinduism in Upper India is written in golden letters. The Konarak and Jagannatha temples of Orissa are masterpieces of Kannada architecture outside Karnataka. The Kannada contribution to the art and culture of Upper India is yet to be studied in detail. The status of women was raised by the Senas, for "A striking feature of the Sena administration was the political influence of the queen and the *Purohita*,

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who are now mentioned for the first time in the formula of the Bengal land-grants".[109]

The legacy left by the Kannada-speaking dynasties in Upper India, especially in the Bengal-Bihar-Orissa region, awaits the study of qualified scholars and we have touched the iceberg only in this bird's-eye view of the subject.

The relation between Mysore and Bengal during the Mogul Rule were peaceful. The advent of the European nations on the soil of India during the Mogul Rule heralded a new chapter in Karanataka-Bengal relations. The Portuguese drove away the Saraswats out of Gomantak or Goa and they (Saraswats) settled further south on the Konkan coast. The origin of the Christians in Mangalore may be traced to the enterprise of the Jesuit missionaries. The advent of the East India Company, at Surat in 1608 and Masulipatam in the same year, establishing factories or trading lodges strengthened the trade relations between Mysore and Bengal as Masulipatam was the halfway house to that province. The English Company advanced to Hooghly in 1651 and founded Calcutta in 1690 as the headquarters of their trade in Bengal. The Company had become practically the rulers of India after the Battle of Plassey and Grant of Dewanny. Tippoo, the Sultan of Mysore, was defeated and his sons were settled in Calcutta. The restoration of the Wadiyar family to the throne of Mysore heralded a new chapter in the history of Karnataka—Bengal relations.

II. STORY OF MYSORE GARDEN[110]

The Mysore Garden at 110, Tollygunge Road, Shahnagore in South Calcutta, has an interesting history. This Garden has on its south (1) Calcutta's first electric crematorium with two electric furnaces, and (2) on the north, the Keoratala Burning Ghat (113-1, Tollygunge Road). The Mysore temple, a typical South Indian temple (111, Tollygunge Road), is in the midst of the Garden. The Maharajah of Mysore's Bathing Ghat (113-1 Tollygunge Road) is where the pall-bearers and mourners used to take their purificatory bath in the Adi Ganga, or Tolly's Nullah, after cremation. As the Mysore Garden originated with the cremation of Maharajah Sir Chama Rejendra Wadiyar

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(Wodayar–Wodiyar–Wodyar–Wodeyar) at Keoratala, we shall trace the history of that enlightened ruler and his last visit to Charnock's City.

Maharajah Sir Chama Rajendra Wadiyar

Maharajah Krishnarajah Wadiyar (born 1796), who was restored to his ancient throne in 1799 after the Mysore Wars, ruled over his province till his death on 27th March 1868. The Maharajah, on his 71st birthday (18th June 1865), adopted Chama Rajendra (born 21st March 1863) at his Amba Vilas Palace as his heir and future ruler of Mysore at the advice of his adherents, Bakshi Narasappa, Kolar Krishniengar and S. Venkataradiengar. Chama Rajendra belonged to the Bettadakote family and was the third son of Chikka-Krishna Urs, a descendant, by adoption, of Katti Gopula Raj Arasu, father of Lakshmi Ammanni, the wife of Krishna Raj II, who signed the Subsidiary Treaty of Seringapatam in 1799 with the East India Company. Chikka-Krishna Urs' third son was born 18 days after his death to his wife Devajammanni.

The telegram sent by Maharajah Krishnarajah Wadiyar to the Viceroy, Sir John Lawrence on 18th June 1865, read : "I have this day adopted a son as successor to all the rights and privileges guaranteed to me by the Treaties of 1799 and have communicated the same by telegram to the Secretary of State." On the same day, in a letter to the Viceroy, the Maharajah explained : " I have this day the 10th Moon's decrease of Jaishta, in the Krodana Year of Saleevahana Era 1788, corresponding with 18th June of 1865... (adopted a boy). The boy I have selected is a child of two and a half years of age, of the purest Raja—Bindy or Royal blood. He is the third son of the late Chikka Krishna Urs and grandson of Gopalaraja Urs, the brother of Lakshmmanni Rani (the Rani who signed the treaty between my Family and the East India Company in 1799), who is the daughter of Katti Gopalaraj Urs of Bettada Kotey House, one of the 13 families with which mine is most nearly related."...The name Chama Rajendra was given to his adopted son by Maharajah Krishnarajah himself.

The adoption of Chama Rajendra effectively foiled the intention of Governor-General Sir John Lawrence to apply

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Dalhousie's Doctrine of Lapse and annexation of Mysore. Public opinion in India and in Great Britain did not favour annexation. The British Parliament, after a marathon debate, sanctioned the adoption of Chama Rajendra on 24th February 1867. The Proclamation issued by Lewin Bentham Bowring, the Chief Commissioner of Mysore, set at rest all speculation : "His highness Chama Rajendra Wadiyar, at present a minor, the adopted son of the late Maharajah, is acknowledged by the Government of India as his successor and as Maharajah of Mysore territories".

Maharajah Chama Rajendra Wadiyar was installed by Commissioner Bowring on the throne of Mysore on the 23rd September 1868 at noon in the presence of Dowager Maharanis Chaluvajammanni and Devajammanni. The young Maharajah, during the whole fatiguing ceremonies attendant on his installation, showed self-control and composure and it was not a little remarkable to see a child of his tender years behave with so much dignity.

Chama Rajendra got the best of English education under the care of his guardians, Col. Cregory Haines (till 1869) and Col. George Bruce Malleson (from 1869 to 1877). Malleson was the celebrated historian of French India and other works. W. A. Porter, Principal of the Kumbhakonam College, was his tutor from 1878. James Gordon, Judicial Commissioner, who was appointed the guardian of the young prince, coached him in the system of administration in 1877. Chama Rajendra received the best of Kannada and Sanskrit education under the guidance of Bhaskar Pant and Ranganna. Others who taught the young ruler included Jayaram Rao, V. P. Madhava Rao, Ambil Narasimha Iyengar, Basappa Sastry, Garalapuri Sastry and Abbas Hussain. Thus, Chama Rajendra had a very liberal Western and Oriental education before he came of age. He was fond of hunting and other field sports. He was taken on excursions to various parts of Mysore State and also to Ootacamund and other hill stations during his formative period. The young Maharajah attended, in Bombay, the Birthday Reception of the Prince of Wales who visited India in 1875. At the close of 1876, the prince proceeded to Delhi to attend the Imperial Assemblage on 1st January 1877 when Queen Victoria assumed the title of the Empress of India.

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The *Upanayana* (thread ceremony) of Chama Rajendra was conducted in 1872 when he was 9 years old. The Dowager Maharani took him under her care and shifted him to her palace when he lost his mother, Devajammanni. His adoptive mother, Rama Vilas Maharani saw to it that Chama Rajendra was educated at Lokaranjana Mahal, not far from her palace.

The Chief Commissioner C. B. Saunders and Palace Officer, C. V. Rangacharlu, on their return from the Imperial Assemblage, had looked for a bride for the prince in the Royal house of Rewa. But the Dowager Maharanis did not favour an alliance from a strange family, and a search for a bride was made nearer home. The choice fell on Kempananjammanni Avaru, the 12-year old daughter of Narse Urs of the Kalale family, who was a descendant in the female line of Immadi Krishnarajah Wadiyar who ruled Mysore before the government was usurped by Haidar Ali. Gopala Raj Urs and Subramanya Raj Urs, elder brothers of Chama Rajendra, accompanied their 15-year old brother, to the marriage *mandap* on 26th May 1878. Chama Rajendra's bride had received fairly a good education in English, Kannada and Sanskrit. On 25th March 1881, the Maharajah was formally installed as the actual ruler of Mysore.

The young Maharajah grew into a dignified, unassuming, "English gentleman". His reign was characterised by a dynamic vision and enlightenment. He paved the way for industrialisation of Mysore by opening up the country for Railways, launching gold mining and irrigation works and instituting agricultural banks. The first Industrial Exhibition was held during Dasara in 1888. Maharajah Chama Rajendra Wadiyar's reign which began with a nett liability exceeding the assets by Rs. 30 lakhs came to an end in 1894 with the nett assets exceeding Rs. 176 lakhs, excluding a capital outlay of Rs. 99 lakhs. The Representative Assembly, initially consisting of two nominated cultivating land-owners from each taluq. was converted shortly into an elective body. The Maharajah's progressive policies were translated into practical realities by his Dewans Cettipanyam Viravalli Rangacharlu (died January 1883) and Sir Kumarapuram Seshadri Iyer (1883-1901). Seshadri (born 1st June 1845; died

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September 1901), a Malayalee Brahman from Calicut, was "a statesman who had given his head to Herbert Spencer and his heart to *Para Brahma*" or Supreme God, according to Sir William Wilson Hunter.

The Government of India was not slow to recognise the progressive rule of the young Maharajah, for he was created a Knight Grand Commander of the Indian Empire (G. C. I. E.) in 1885. Lord Dufferin, the Viceroy, during his visit to Mysore in 1886, testified : "When I remember that not many years ago, the State and neighbourhood were the centre of a cruel despotism and the theatre of war and confusion, of race hatred and religious animosities, I cannot help congratulating the Maharajah on the change which has intervened. Under the benevolent rule of himself and his Dynasty, good Government, enlightened progress, universal peace, and the blessing of education are everywhere in the ascendant, and there is no State within the confines of the Indian Empire, which has more fully justified the wise policy of the British Government in supplementing its own direct administration of vast territories by the associated rule of our great Feudatory Princes."

Six years later (1892) Lord Lansdowne was pleased to record : "I am glad to bear witness to the fact that to the best of my belief, His Highness has never given me cause to regret the decision carried out in 1881 by Lord Ripon's Government. The Mysore State, far from adding to our care and anxieties, has been administered with much success, its people are contented with their position, and its Ruler has shown by his acts, that he was worthy of the trust reposed in him.... There is probably no State in India where the Ruler and Ruled are on more satisfactory terms, or in which the great principle upon which His Highness has insisted, that Government should be for the happiness of the governed, received a greater measure of practical recognition."

Visits to Calcutta

Maharajah Chama Rajendra Wadiyar paid three visits to Calcutta, the then capital of British India. The Maharajah had cordial relations with the Viceroys and consulted them every now and then. The Viceroys were the tenants of the Government House (now Raj Bhavan) during this period.

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The Maharajah reached Calcutta in the first week of January 1888. The *Statesman* reported the news of the Maharajah's private visit to his Excellency Sir Frederick Temple, Hamilton Temple Blackwood, first Marquis of Dufferin and Ava (Viceroy and Governor-General of India from 1884 to 1888) on 5th January, 1888 thus :

> **The Maharajah of Mysore :** His Highness the Maharajah of Mysore paid a private visit to his Excellency the Viceroy yesterday afternoon at 3 P.M. At 2.45 P. M. a carriage containing the Millitary Secretary to the Viceroy and the Under-Sectretary in the Foreign Department drove down to his Highness's residence in Garden Reach, from whence he was conducted to Government House, A guard-of-honor composed of one company of the 7th B. I., with band and colours were drawn up at the foot of the grand stair-case, and presented arms on his Highness's arrival at, and departure from, Government House. His Highness on alighting was received by the Secretary in the Foreign Department and conducted to the marble hall which was lined on either side by the Viceroy's Bodyguard. Midway between the Hall and the Throne-room, his Highness was received by his Excellency the Viceroy, who stepped forward and conducted him to a seat on his right; his Highness's Dewan and other officers being accommodated to the left. The Viceroy's personal staff occupied seats to the right of the Maharajah and the Brigade Staff to the left of the Viceroy. The Maharajah then offered a *nuzzur* of 120 gold mohurs which were touched and remitted, after which his Excellency the Viceroy offered his Highness *utter* and *pan* ; the Foreign Secretary performing the like ceremony to the Dewan and his Highness's other officers. His Excellency the Viceroy's Band, which was drawn up on the grand stair-case, played some music during the interview, which lasted about quarter of an hour, and a salute of 21 guns was heard from the ramparts of Fort William both at his Highness's arrival at, and departure from, Government House, (The *Statesman* , 6th January 1888; also reproduced in the same newspaper's 100 Years Ago column on 6th January 1988).

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The Maharajah left for Benares in the afternoon of 10th January 1888 and we quote *The Statesman* of next day :

> **Departure of the Maharajah of Mysore** — His Highness the Maharajah of Mysore left for Benares yesterday afternoon, under the usual salute. The Hooghly Bridge being closed, his Highness and party were carried across by the Steamer Buckland. At 1.45, his Highness, accompanied by Mr. Crawford, Under Secretary to Government, Foreign Department, Major Cooper, A.D.C. and A Native A.D.C. alighted from their carriage, and were met at the ghat by Lieutenant-Colonel Chamberlain. An escort of the 4th Bengal Cavalry were present. His Highness waited at the ghat for a few minutes, for Mr. King (Political Agent), and his Dewan, who arrived shortly afterwards, and then proceeded on board the Steamer. On his arrival at the Howrah Railway ghat, the Maharajah and party were met by Mr. Duffin, the station-master, who conducted them to the special train in waiting. His Highness, after shaking hands with several of the gentlmen present, got into his saloon carriage, and the train, which consisted of fifteen vehicles, then steamed out of the station. (The *Statesman*, January 11, 1888; also reproduced in the same paper under 100 Years Ago column on January 11, 1988).

The second visit of Maharajah Sir Chama Rajendra Wadiyar of Mysore to Calcutta took place in the cold weather of 1892. This time the Maharajah paid a state visit to the Marquess of Lansdowne (Henry Charles Keith Petty-Fitzmaurice, fifth Marquess of Lansdowne, Viceroy and Governor-General from 10th December 1888 to January 1894). The *Statesman* of December 23, 1892 contained the following news :

> **The Maharajah of Mysore** — The Maharajah of Mysore paid a state visit to the Viceroy yesterday afternoon. A guard-of-honour of native infantry, with band and colours, was drawn up opposite the grand staircase of Government House, and paid the customary compliments on the arrival of the Maharajah, while the usual salute was fired from the fort. After a short stay his Highness left. The Viceroy returns the visit of the

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Maharajah today. The *Statesman*, December 23, 1892; also reproduced in the same paper under 100 Years Ago column on December 23, 1982).

The Maharajah of Mysore left Calcutta for Darjeeling on 6th January 1893 and returned to the city on 9th idem. His Highness remained in Calcutta until 14th January 1893 on which date he left for a tour in Northern India returning to his capital by rail via Bombay. (The *Statesman,* January 6, 1893; also reproduced in the same paper under 100 Years Ago column on January 6, 1993. Text slightly changed). The Maharajah distributed about three thousand Rupees in charity during his second visit to Calcutta as is evident from the report of the *Statesman* : "The Maharajah of Mysore. — During the late visit of the Maharajah of Mysore to Calcutta he distributed about three thousand rupees in charity. The chief of the donations was a sum of one thousand rupees to the District Charitable Society" (The *Statesman*, March 22, 1893; also '100 Years Ago' , 22/3/1993).

The third and last visit of the Maharajah of Mysore to Calcutta took place in December 1894 during the Viceroyalty of Lord Elgin (Victor Alexander Bruce. 9th Earl of Elgin & Kincardine, Viceroy & Governor-General, January 1894 to 1899). The *Statesman* of December 21, 1894 reported.

> **Arrival of the Maharajah of Mysore**—A salute of 21 guns fired yesterday morning announced the arrival of his Highness the Maharajah of Mysore, who was accompained by the Maharanee and a large suite, among whom were Sir Sheshadri Iyer, Dr. Benson, Col. Campbell, Private Secretary, Aga Jan, A. D. C., Mr. Whiteley, tutor to Prince Narasimiengar. His Highness, who had come by special train, was received at the Howrah station by the Under Secretary of the Foreign Office, and Captain Pollen, A.D.C. to his Excellency the Viceroy. A carriage from Government House conveyed his Highness to his residence at Balliaghatta under an escort of the Viceroy's guard. A guard-of-honour of the 6th Bengal Infantry with band, was formed up at the residence, and received His Highness with the usual salute. (The *Statesman*, December 21, 1894, also reproduced in the same paper under 100 Years Ago column on Dec. 21, 1994).

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Last Visit to Calcutta

His Highness Sir Chama Rajendra Wadiyar, G. C. I. E. the Maharajah of Mysore, had a special charm for the City of Palaces, for he paid three visits to Calcutta, the details of which have already been gathered from the contemporary newspapers. In December 1892, the Maharajah paid a second visit to Calcutta travelling from Madras to Charnock's City by sea in order to return the visit of Lord Lansdowne to his State. Chama Rajendra's third and last visit to Calcutta was undertaken in the cold weather of December 1894 as we have already seen. As the *Statesman's* report did not contain details of engagements of the Maharajah of Mysore, we shall follow the *Indian Daily News*, a defunct daily of Calcutta, in this respect. His Highness left Mysore on 9th December with his wife (Her Highness Maharani Kempananjammanni Avaru Vani Vilas Sannidhana, C. I. — Imperial Order of the Crown of India — conferred on her in 1893), five children (Princess Jayalakhammanni, the eldest; Prince Krishnaraja Wadiyar, born 4th June 1884, eldest son; Princess Chaluvajammanni, youngest; Prince Kanthirava Narasimaraja Wadiyar, born 5th June 1888 and Princess Krishnajammanni, second daughter), his brother-in-law and Darbar Bakshi Basappaji Urs, Dewan Sir Seshadri Iyer and a large retinue. The royal party passed through Poona, Allahabad and other places before reaching Benares, the holy city of Kasi. Details of the Maharajah's engagements in Calcutta during his third and last visit will be found from the following verbatim report of the *Indian Daily News*.

Arrival of the Maharajah of Mysore

> His Highness the Mahrajah of Mysore, accompanied by the Maharani, arrived in Calcutta yesterday morning at 8 O'clock by special train from Allahabad. The distinguished visitors were accompanied by Sir Sheshadri Iyer; Dr. Benson; Colonel Campbell, Private Secretary; Aga Jan, A.D.C., Mr. Whiteley, Tutor to Prince Narsimiengar; Durbar Bakshi Basuppaji Urs, Military Bakshi Lingaraj Urs; Dr. Hanaman Singh, P. Ragavendra Rao, native tutor; Paramasiva Iyer, and a

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contingent of followers and domestic servants. On alighting at the Howrah Terminus, His Highness was received by the Under-Sercetary of the Foreign Office and Captain Pollen, A.D.C. to His Excellency the Viceroy, and after conversing with those present entered a Government House carriage-in-waiting and proceeded to his temporary residence in Balliaghatta, near Sealdah, followed by a small contingent of the Viceroy's Body-Guard under the command of a native officer. At his Highness's residence, a Guard-of-Honour of the 6th B.L.I. with band and Queen's colours was stationed which received the Maharajah with the customary honours. A salute of twenty-one guns was fired from the rampart of Fort William announcing the arrival. This morning, at 9 O'clock, His Highness pay an official visit to His Excellency the Viceroy, and Lord Elgin returns the visit in the afternoon. (The *Indian Daily News,* Friday, December 21, 1894, page 7, column 2).

Maharajah Chama Rajendra Wadiyar paid a formal visit to Lord Elgin (Victor Alexander Bruce, Ninth Earl of Elgin and Kinkardine), Virceroy of India, in the morning of 21st December which he returned in the afternoon. The news captioned "The Viceroy and the Maharajah of Mysore's State Visits" was flashed in the *Indian Daily News* (December 22, 1894, page 6, columns 4 & 5) thus :

The Viceroy and the Maharajah of Mysore's State Visits

His Highness the Maharajah of Mysore paid an official visit to His Excellency the Viceroy at Government House yesterday morning at 10 O'clock. Prior to this hour a deputation from Government House, consisting of Colonel Durand, the Military Secretary, and Captain Pollen, A.D.C., proceeded to the temporary residence of the Maharajah, in Balliaghatta, and escorted His Highness to Government House. The Maharajah was accompanied by Colonel Campbell, Private Secretary; Sir Sheshadri Iyer, the Dewan; Aga Jan, A.D.C.; Mr Whiteley, the Tutor to Prince Narsimiengar, and other members of the suite. His Highness drove in a State

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carriage of the Viceroy's, horsed by four spirited brays with outriders, the escort being composed of a troop of the 8th Bengal Cavalry, under the command of a native officer. On alighting at the grand entrance of Government House, His Highness was received by Mr. Cunningham, the Foreign Secretary to Government, and a guard-of-honour of the 6th Bengal Light Infantry, with band, which presented arms as the party arrived. The Viceroy's Band, under Mr. George. played a choice selection of music during the interview. The Maharajah and suite were conducted to the Throne room, where they were received by Lord Elgin, who was attended by his personal staff. The usual formalities observed on occassion of the kind having been gone through, and *Khelats* exchanged, the Maharajah and suite returned to Balliaghatta, the same honours having been paid as on arrival. The visit lasted for a little over half an hour. Two salutes of 21 guns each were fired from the ramparts of Fort William on the arrival and departure of the distinguished visitor.

The Return Visit

In the afternoon, at 4-15, His Excellency the Viceroy, accompanied by Colonel Campbell, Private Secretary to the Maharajah, the Dewan of Mysore, the Viceregal Staff, returned the visit of His Highness, driving to the Maharajah's residence at Balliaghatta, to and fro in State, escorted by a full complement of the Body-Guard under the Command of Captain Turner. A guard-of-honour of the 6th B. I., under the command of a European Officer, paraded in front of the Maharajah's house, and received the Government House Party with a royal salute. His Highness, who was attired in a richly embroidered purple velvet frock coat, and wearing the blue ribbon of the garter, received the Viceroy and Staff at the entrance door, and conducted them to a spacious hall, specially (set) apart for the purpose, where Lord Elgin conversed with his Highness. After the formal ceremony of presenting and remitting *Khelats* had been performed. the Viceroy returned to Government House. Two royal salutes of 31 guns each were fired by the

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Artillery at the Fort, one on His Excellency leaving Government House, and the other on his departure from the Maharajah's residence.

Maharajah Chama Rejendra Wadiyar was an accomplished horseman and whip, fond of sport, and a liberal patron of turf. He had a refined taste which led him to take special pleasure in European music and in works of art. Calcutta's race course was an added attraction to him and he witnessed the inaugural meeting of the cold weather in the afternoon of 22nd December. We omit the details of the race here, and only reproduce the opening sentence of the news-report :

Calcutta Races : The first of Calcutta meetings which commenced on Saturday evening was a marked success. The weather was pleasant, and the attendance quite as large as in previous years, and included His Honour the Lieutenant Governor and Lady Elliott with their staff, their Highnesses the Maharajahs of Mysore and Cooch Behar and Kumar Sahib of Patiala... (The *Indian Daily News,* Monday, December 24, 1894, page 7, Column 6 — last).

The Maharajah had a bad attack of fever on the 23rd and on the 26th his illness was regarded as serious. Dr. Benson, the Durbar Surgeon of the Maharajah, called in Lt.- Col. J. F.P. McConnell, M. D., F.R.C.P., Professor of Materia Medica and Clinical Medicine of the Calcutta Medical College and discovered that the royal patient was suffering from the insidious throat-disease Diphtheria. This was a serious malady in those days and all remedies to check its course were of no avail and the Maharajah passed away at 7 A.M., surrounded by the members of his family and officers.

The melancholy news of the Maharajah's death was immediately communicated to Sir William Cunningham, Foreign Secretary to the Government of India, who knew the deceased ruler personlly from his boyhood, as Sir William had served in Mysore as Secretary to the Chief Commissioner during the days of British Commission. When Sir William offered condolences on behalf of the Government of India to Maharani Kempananjammanni, Her Highness judiciously replied that it appeared to her as if the

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Maharajah had come to Calcutta to personally entrust his State and his family to the special care of the Paramount Power. Lord Elgin expressed shock on hearing the sad news and deputed his aid-de-camp, Capt. Pollen and Sir William immediately to convey the condolences of the Viceroy to the Maharani.

The Maharani was in favour of cremating the body in Benares. Sir Gooroo Das Banerji, the most respected Judge of the Calcutta High Court, advised the royal family to perform the last rites at Kalighat, on the banks of the Adi Ganga, which act was no less meritorious than performing the same by the side of the Ganges at holy Kasi. Preparations were ready at Gopinath Chakravarti's Keoratala Burning Ghat, Shahnagore, to consign the Maharajah's dark but of a rich olive complexioned body to the flames of Mysore sandalwood and *ghee* at six o'clock in the evening when the cortege reached the creamation ground, a few yards away from the celebrated Goddess Kali's temple at Kalighat. Sir William Cunnigham and Captain Pollen led the funeral procession along with Dewan Sheshadri Iyer and an aid-de-camp of the Maharajah of Kapurtala, who was in town, to call on the Viceroy. The funeral pyre of the Maharajah was lighted by his brother-in-law, Bakshi Basappaji Urs and the last rites were performedd by him as the Princes Krishnaraja and Narasimharaja were of too tender an age. We shall follow the *Indian Daily News* of Saturday, December 29, 1894 (page 6, column 6) for a graphic description of the funeral.

Death of the Maharajah of Mysore

> It is with deep regret that we have to announce the death, which took place early yesterday morning at his temporary residence at Balliaghatta, of His Highness Sir Chama Rajah Rajendra Wadiyar, G.C.S.I., the Maharajah of Mysore. His Highness, on his arrival here from Benares on the 20th instant, was suffering from a cold which he had contracted at Poona, but nothing serious was thought of it at the time. On the following morning, His Highness paid an official visit to the Viceroy, and was to all appearances in a happy frame of mind. The same afternoon His Excellency, Lord Elgin,

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returned the visit in State, and certain matters bordering on Mysore affairs were discussed. No change for the worse however set in till the 24th istant, on the morning of which he drove out, accompanied by Aga Jan, his A.D.C. The drive did not extend till a little over half an hour, and on returning home, His Highness complained of feeling feverish and took to his bed, and was attended to by Dr. Benson, the physician on speical duty with His Highness, and his two assistants. The temperature of the deceased varied at intervals from 102 to 105 degrees, and everything that tended to reduce it by the medical attendants was done. On Thursday His Highness's condition grew worse and alarming, and it was thought necessary to call in Dr. McConnell who pronounced the case to be serious, and that the Maharajah's life was in danger. Dr. McConnell, in consultation with Dr. Benson, pronounced the complaint to be Catarrh. As night advanced, inflammation of the larynx set in, and the doctors were in close attendance the whole night; but notwithstanding all their efforts, His Highness never rallied, and gradually sank at five minutes after seven yesterday morning, in the presence of Dr. Benson and Mr. Narsimiengar, the Durbar *Bakshi*. His Highness was partly conscious to the end, and did not touch on any matters relating to the State. The end, which came so unexpectedly caused profound grief throughout the family of His Highness especially the Maharani and the two sons and three daughters, who accompanied the Maharajah to Calcutta. It may here be mentioned that His Highness was very anxious to witness the Viceroy's Cup being run for on the 24th, the date on which he was first confined to his bed, but he was prevented from doing so by Dr. Benson, as he (the Maharajah) was suffering from fever at the time. So that the last occasion on which he did move out was on the morning of that date.

The news of His Highness's death spread throughout the whole city yesterday morning, and among the early arrivals at the residence to offer his condolence to the bereaved Maharani and family was Captain Pollen, A.D.C. on behalf of the Viceroy. Later on, Mr. Cunningham, Secretary to Government in the Foreign

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Department, also called, as well as several others. The residence of His Highness, which but a few days previously, wore an animated appearance, was changed into one of mourning. Crowds of people blocked the thoroughfare overlooking the house, where nothing else but signs of mourning were visible. The officials were then engaged in arranging for the funeral. It was at first the desire of the Maharani to have the body removed to Benares by special train, but this arrangement subsequently fell through, and it was deemed advisable to cremate the remains at Kali Ghat. There was another matter which occasioned delay in the arrangements for the funeral, and that was whether or not it was to be a military one, since His Highness was an Honorary Colonel to the British Army. But owing to the custom observed among the people of Mysore, who, as a rule, never keep the corpse in a house longer than is actually necessary, a military funeral was dispensed with. The body, which lay in an upper chamber of the house, was washed and dressed by His Highness'personal attendants, and from there removed to a bier which was embellished for the occassion richly embroidered clothes and flowers of all descriptions, and thence conveyed to the place of cremation. A strong body of the Mounted Police, with several Sowars of the 8th Bengal Cavalry, as well as His Highness' body-guard, formed an escort, followed on foot by the large retinue who had come to Calcutta with His Highness. Immediately behind the bier came a carriage-and-pair occupied by Colonel Campbell, Private Secretary; Dr. Benson, Physician to His Highness; and Mr. Whiteley, tutor of the Prince, and other members of the deceased's personal staff, all of whom were in full uniform. The rear of the procession was brought up by a vast crowd of natives, whom the police had great difficulty in keeping back. As the solemn cortege moved to Kali Ghat, it was met at the corner of Chowringhee Road by the band of the 6th B.L.I. who played a funeral dirge till the place of cremation was reached, whilst minute guns corresponding with the age of the deceased were fired from the ramparts of Fort William. On arriving at the burning ghat, the body was

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removed from the bier and placed on a pile of sandalwood and *ghee* and burnt by men specially engaged for the purpose. This was the last that was seen of the sovereign who was beloved by his people, and for whom he had done so much good in his state. His Highness was a comparatively young man, and good sportsman. He always evinced a great interest in matters appertaining to sports in general, and possessed a splendid stud, second to none in the Madras Presidency. He leaves his widow and five children to mourn his loss. Today Saturday a speical train will leave Howrah for Mysore with the Maharani, the suite of the deceased, and a large number of followers.

Maharajah Chama Rajendra Wadiyar passed away in the prime of life and in the midst of a most beneficent career. His untimely death was lamented as a great national misfortune throughout India and England. Queen Victoria expressed her sorrow and sent a condolence message to the bereaved Maharani. Though the Maharajah did not personally attend the sessions of the Indian National Congress unlike his counterpart at Darbhanga, he stood by the cause for which the Congress championed. The Indian National Congress was holding its Tenth Session in Madras (December 25-29, 1894) when Maharajah Sir Chama Rajendra Wadiyar passed away in Calcutta. Alfred Webb, an Irish Member of British Parliament, who was elected President of the Congress, referred to the loss the nation sustained by the premature death of such an enlightened ruler in these words :

"Friends and fellow subjects, You all feel the heavy and dark clouds under which we meet today. The bright sunshine and the blue sky outside are in ill accord with the feeling of depression and sadness which reign now in our own hearts. There is no need for me to mention the reason for the fact. We all know and feel since last night when we heard of the death of the Maharajah of Mysore, that this Congress could not end in the joyful manner in which it commenced. There is no need that I should say anything relating to the character, the services, the patriotism and life of the deceased Maharajah. That of course will be properly spoken on

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other occasions by men who have known him and who are fully aware of his services to his country and to his race. It remains for me to propose this resolution which of course will be received by you standing in solemn silence."

The Congress Resolution X of the Madras Session offering condolence to the bereaved family of the Maharajah of Mysore read :

"Resolved that this Congress wishes to express its respectful condolence sympathy with the Royal family of Mysore in their recent sad and sudden bereavement, and at the same time to testify to its deep sense of the loss which has been sustained in the death of the Maharajah of Mysore, not only by the State over which he ruled with such wisdom, ability and beneficence, but also by all the Indian peoples, to whom his constitutional reign was at once a vindication of their political capacity, an example for their active emulation and an earnest of their future political liberties."

Dadabhoi Naoroji, the Grand Old Man of Indian Nationalism, wired from London to the Dewan of Mysore before he left Calcutta : "The conference of Indian Residents in United Kingdom express grief and condolence with the Royal family and people of Mysore on sad death of Maharajah" (The *Indian Daily News,* Monday, December 31, 1894, column 2, page 7)

Maharajah Chama Rejendra Wadiyar was held in the highest esteem by the people of Mysore for he was a ruler so sympathetic with their aspirations that he was touched with the sufferings of the lowest and poorest and made many a kindly effort to relieve them. He was always eager to introduce every reform that would make his State a model in India. The great prosperity of the State during his reign testified to his sound vision and statesmanship. Major-General Philip Durham Henderson, British Resident of Mysore (1892-1895) had taken effective steps to control the situation on receipt of the distressing news from the Foreign Secretary to the Government of India. The Resident announced the sad intelligence of the Maharajah's death to the lamenting subjects of Mysore in these words :

"It is with feelings of the profoundest sorrow that I have

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to communicate formally to those assembled here that the distressing intelligence has been received by telegram of the sudden and untimely death of His Highness the Maharajah Chama Rajendra Wadiyar Bahadur, Knight Grand Commander of the Most Exalted Order of the Star of India, which melancholy event took place at Calcutta yesterday at 7 A.M. This is not a suitable occasion for the expression of the sorrow which these grievous tidings must cause not only in Mysore but throughout all India and beyond wherever the name of your beloved Sovereign is known..."

The Maharani and her suite left Calcutta the next day after the funeral of the Maharajah (30th December) as reported by the *Indian Daily News* (Monday, 31st December 1894, page 7, column 2)

"The Late Maharajah of Mysore — Her Highness the Maharani of Mysore, accompanied by Colonel Campbell, Private Secretary; Dr. Benson, the physician, in charge of the Mysore party, and a large number of followers, left Calcutta yesterday at 10.30 A.M. by special train for Mysore. Prior to leaving, a large number of the poor were fed and alms given to them by order of the Maharani."

The Maharani and children reached Mysore on the 3rd of January 1895 and drove straight to the palace from the Railway Station.

Rumours were current in India regarding the manner in which the government of Mysore would be conducted during the minority of Maharajah Krishnaraja Wadiyar, eldest son of Chama Rajendra. The *Indian Daily News* wrote on Monday, 31st December 1894, before the Maharani and her children left Calcutta for Mysore : "The lamented death of His late Highness the Maharajah of Mysore necessitates the constitution of a Council of Regency, which will probably last for the next decade, as the young heir is only nine years old. History repeats itself with extraordinary painful accuracy. The late ruler was about the same age when the old Maharajah died, and the Government of India recognised his adoption as the future heir."

Lord Elgin, the Viceroy, addressed a letter to the prince on 25th January 1895 which read : "My honoured and valued

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Friend, — At the time when the melancholy death of His Highness Sir Chama Reajendra Wadiyar Bahadur, G.C.S.I., Your Highness's father, occurred in Calcutta, I conveyed at once to Her Highness Your Mother, as well as to yourself, the sincere sympathy which was felt both here and in England with Her Highness's family in consequence of so untoward a catastrophe...The Government of India by conferring upon Her Highness Maharani Vani Vilas, C.I., the dignity and position of Regent of the Mysore State, mark in a special manner their confidence that they will find in Her Highness, in the Minister who has ably filled the difficult post of Dewan..."

The formal installation of Krishnaraja Wadiyar as the Maharajah of Mysore took place on 1st February 1895 in the presence of Col. P. D. Henderson, British Resident. At the same time, Her Highness Maharani Kempananjammanni Avaru Vani Vilasa Sannidhana, C. I. was proclaimed Regent. The equestrian statue of Maharajah Chama Rajendra Wadiyar at Lal Bagh, Bangalore, and his two marble statues —one at Cubbon Park, Bangalore and a similar one before the north gate of the fort at Mysore — were erected during the reign of Krishnaraja. Onslow Ford's equestrian Chama Rajendra is an admirable work from that British sculptor, though the other two chiselled by him are no less discreditable. M. Shama Rao in his *Modern Mysore* (Bangalore, 1936, Vol. II., p-170) wrote that "at the place of cremation (of Chama Rajendra) in Calcutta, a Brindaban has been erected and a *dharmasala* also established where gifts of grain are given to the people daily." The idol inside the sanctum sanctorum is a salagram Vishnu and there are excellent wood carvings on the sanctum door of the Mysore temple at Mysore Gardens.

The beautiful temple in the typical Dravidian style, erected in the Mysore Gardens (Shahnagore, Keoratala), not far from the temple of goddess Kali at Kalighat, recalls the memory of the late Maharajah Sir Chama Rajendra Wadiyar in Calcutta. The spot where the late Maharajah was cremated was acquired by the Government of Mysore along with the adjacent land for erecting the Mysore Memorial. The temple was planned by Sir Seshadri Iyer, the late Maharajah's Dewan. *The Statesman* wrote on October 18, 1898 :

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"The Mysore Memorial—The memorial of late Maharajah of Mysore in Calcutta will be in the shape of a "Brindaban", as the Bengalees say, and a public bathing ghat and a Dharmasala. The land required for "Brindaban" has been granted by the Municipality, but for the bathing ghat and Dharmasala some extent of private land is required in addition to the Municipal land available. Negotiations having failed to buy this piece of private land, it was decided to acquire the same, and a declaration under the Land Acquisition Act has been sent for publication. The Mysore Government, it appears, has settled the details of the memorial and had deputed Mr. Shmayenger on special duty."

The work of erection of the Mysore Memorial was entrusted to Martin and Company (afterwards Martin Burn Ltd.) and we read in the *Cyclopedia of India* (Calcutta, 1907, vol. I, pp. 346-48). "Of these (buildings designed by Mr. Edward Thornton, Chief Architect of Martin & Co., Calcutta) the Tipperah Palace built for His Highness the Maharajah of Tipperah, the Royal Insurance Company's premises, Dalhousie Square, Calcutta, and the Mysore Memorial at Kalighat, stand out prominently as buildings, each of a type fully appropriate for the purpose for which it was intended and designed. The Mysore Memorial at Kalighat is an unique work of its kind, fully exemplifying the best traditions of Eastern architectural art and design.

"This temple was erected by the Government of Mysore in memory of the late Maharajah who died in Calcutta in 1894, and whose body was cremated on the spot where the memorial stands on the banks of Tolly's Nullah at Kalighat. The buildings include the temple, *ghat*, pavilion and gateway. The temple, pavilion and *ghat* were constructed from designs by their resident architect, Mr. Edward Thornton, F. R.I.B.A. from instructions given by the late Sir Sheshadri Iyer, the celebrated Dewan of the Mysore State, and from details from old temples at Mysore supplied by Mr. Standish Lee, Superintending Sanitary Engineer, to the Mysore Government, who designed the gateway with a magnificent image of Gajalakshmi. The temple is in the Dravidian style and is very massive in structure and rich in detail of carved stone, bracket capitals, pierced stone

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windows, and delicate plaster enrichments, grotesque masks and other devices."

Edward Thornton, son of Deputy Surgeon General Sir James Thornton of the Indian Medical Service was born in 1869 and was educated at Queenwood College, Hampshire, Kings' College School, London. He was articled to Rowland Plumbe for some time and started his own practice in 1891 after passing the examination of the Royal Institute of British Architects. He was elected an Associate of the Institute in 1892 and Fellow in 1904.

Somerset Playne's *Bengal and Assam, Behar and Orissa* (London, 1917, p. 154—Martin & Co.) does not add any new information about the Mysore Memorial : "A particularly beautiful specimen of the firm's (Martin & Co.'s) work is the Mysore Memorial at Kalighat, Calcutta, which was erected on the precise spot on the banks of Tolly's Nullah on which the body of a Maharajah of Mysore (who died in Calcutta in 1894) was cremated. The buildings include a Dravidian temple, *ghat*, and pavilion designed by the firm's chief architect Mr. Edward Thornton, F.R.I.B.A. and the work is typical of the best traditions of the East."

First Electric Crematorium

Calcutta's first (and India's second) electric crematorium started working in Mysore Garden on August 7, 1956. The Corporation, on the recommendation of the Standing Works Committee, sanctioned in February 1955 the Engineer's estimate amounting to Rs. 2.3 lakhs for installation of a crematorium including buildings at Mysore Gardens, by the side of the Shahnagore Burning Ghat. The Corporation also allotted necessary funds for the purpose so that the crematorium might be built up within the current year (1955). "The scheme for starting an electric crematorium in the city had already been put up by the Electricity Department of the Corporation and it received the approval of the State Government at the instance of the Chief Minister, Dr. B. C. Roy. The proposed crematorium will be erected by a Swiss firm at a cost of about Rs. 1 lakh. A small quantity of sandal wood dust will also be allowed in course of cremation. While approving the project the State Government also proposed to the Corporation for installation of a similar crematorium in

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northern parts of the city. It may be recalled here that Bombay is the only city in India now running an electric crematorium supplied by a Danish firm" (*Calcutta Municipal Gazette*, 12th February, 1955, p. 358). Permission was obtained earlier from Mysore Government to use a portion of the garden for the purpose of erection of an electric crematorium at Mysore Gardens. (*Calcutta Municipal Gazette*, vol. 60, May to 23rd October 1954, p. 10).

"**Mysore Gardens Crematorium — Formal opening by Dr. B. C. Roy** — The new Corporation crematorium at the Mysore Gardens, Shahnagore, was formally opened by Dr. Roy, Chief Minister, on Tuesday afternoon. The function was attended by invited guests only, but thousands of people, men and women, watched it from outside the Gardens.

"The body of an unclaimed Hindu woman, which was carried to the crematorium by the Hindu Satkar Samiti, was laid on the electric furnace and the Chief Minister pressed the button.

"The Corporation has decided to charge Rs. 10 and Rs. 5 respectively for the cremation of the bodies of adults and children.

"Inaugurating the function, Dr. Roy said that the crematorium fulfilled one of his long-cherished dreams. He had found conditions at the burning ghats — for instance Keoratalla and Nimtalla — so hideous that he had always thought measures should be taken to beautfy them, if only to show respect for the dead. Many people completed the process of cremation in a light-hearted and perfunctory manner and the whole atmosphere around the cremation grounds was sickening.

"Dr. Roy mentioned that at his request the Maharajah of Mysore had made a free gift of the land for the erection of the crematorium. Earlier, Dr. Gourinath Shastri conducted Prayers" (The *Statesman*, Wednesday, August 8, 1956, p. 5. By a Staff Reporter).

When Dr. B. C. Roy, the Chief Minister, was declaring the crematorium at Mysore Gardens open, Dr. Harendra Coomar Mookerjee (79), Governor of West Bengal, died (on 7th August 1956 at 5.25 p.m. due to heart attack). He was cremated at Lower Circular Road cemetery on 9th August 1956 as he belonged to the Christian community.

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The first notable cremation at the electric crematorium was that of Dr. B. C. Roy's own sister, for she died on 11th August 1956. We read in *The Stateman* of August 12, 1956, Sunday, p. 8 : "Dr. Roy's Sister dead. — The death occurred at her Calcutta residence on Saturday morning of Mrs. Sarojini Ghosh at the age of 84, widow of the late Mr. Jnan Chandra Ghosh and the eldest sister of Dr. Roy. Mrs. Ghosh is survived by her only son, Mr. Deva Prasad Ghosh. director of a pharmaceutical concern. The funeral took place at the electric crematorium in the Mysore Gardens at Shahnagore. Dr. Roy was present."

The Calcutta Municipal Corporation Year Book, 1987-1988 (pp. 355–56) gives the following additional information about the electric crematorium at Mysore Gardens, Shahnagore :

"An Electric Crematorium was installed at Mysore Gardens near Shanagore Burning Ghat at a total cost of about Rs. 2,80,000/- The electric furnace was manufactured by a renowned Swiss firm Messrs. Brown Boveri & Co. The crematorium was formally inaugurated by Dr. B. C. Roy, Chief Minister, West Bengal, on 7th August 1956. The plant is functioning satisfactorily and has become very popular. Each cremation takes about one hour to one and a half hour depending on the age and structure of the body. The popularity of the electric crematorium is indicated by the large number of cremation. The plants are run and maintained by the Lighting Department in co-operation with the Health Department (of the Corporation). There is one Electric Inspector in-charge of the plant, three electricians for three shifts, two Durwans and two Dome Sweepers for the proper maintenance and rendering services to the public. Arrangements have been made to accommodate all classes of people and to perform all sorts of Hindu rites and ceremonial functions before and after cremation of the accepted tender rates hung up on the notice board in the crematorium". The charge for cremation at the Mysore Gardens in 1988 was Rs. 100/- for adult and Rs. 25/- for a minor (below 10 years). These rates are more than double at present. (The Hindu Satkar Samity, 93 Mahatma Gandhi Road, Calcutta-7 is an institution for cremation of unclaimed dead bodies of helpless Hindus in the metropolis. The Corporation maintains a Motor

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Lorry for the removal of unclaimed Hindu dead bodies from Hospitals and other places to the crematorium at the Topsia Hindu Burial Ground.)

Maharajah Chama Rajendra Wadiyar, in whose memory the Mysore Gardens at Shahnagore were laid out with a temple, massive gate, and beautiful garden, are popular with the public of Calcutta as nothing can be noticed from outside about what is going on inside the elctric crematorium. The Gardens are maintained by the Calcutta Municipal Corporation properly and the atmosphere there is placid. The Mysore Maharajah's memory is kept alive by the people who visit the Gardens on business.

III. KANNADIGAS IN KOLKATA

The Kannadigas in Clacutta have two associations, namely, the Mysore Association, dating back to 1930 or so and the Karnataka Association, established in 1986, both functioning under the same roof. Though the objectives of both the Associations are the same, their origin is interesting.

Mysore Association[111]

The Mysore Association, as an informal body of the Kannada-speaking people hailing from the former Mysore State, was established in Calcutta by a few enthusiastic Kannadigas living and workng in the metropolis in 1930. The names of the pioneers who set up this Association are neither on record, nor there is a family living in Calcutta for generations together to recall them. Dr. G. R. Ashok, who is the President of the Mysore Association in 2003, is the only second-generation Kannadiga settled in Calcutta today, as far as we know, and his father, the late G. G. Ramakrishna (208/6 Rash Behari Avenue), wrote to us on 18-6-1993;

"During my visit to Calcutta in 1948 in connection with my official work as a scientist attached to the Zoological Survey of India, I saw the sign-board of Mysore Association at Aswini Dutt Road near Triangular Park. I paid a visit to the Association at that time with Shri M. V. A. Shastry who retired as Director of Geological Survey of India". The initial enthusiasm of Kannadigas in coming together and meeting each other in the house of one of them was short-lived as

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the Second World War (1939-1945) dispersed Government Offices to Benares, Dehra Dun and other far off places. The Kannadigas, after the return of peace and Independence, found their Mysore Association defunct for all practical purposes.

During 1949-50, the late B. R. Narasimha (Food Department, Govt. of Bengal) and the late G. G. Ramakrishna (scientist, Zoological Survey of India) called on important Mysoreans in Calcutta to organise a function where all Kannadigas could meet and revive the Mysore Association. N. S. Sheshadri (now 88) had also settled in Calcutta by this time as he had joined the Imperial Chemical Industries Ltd. as their Chief Internal Auditor, after resigning his job in the Defence Department. The Mysore Association, then styled Karnataka Sangha, is on record having organised the Ganesh Festival in 1950 at the National High School (for Girls), Lansdowne Raod. An Executive Committee of the Karnataka Sangha, Calcutta, was elected at this function and consisted of 1. K. R. Ranga Rao (Chief Electrical Engineer, Eastern Railway – President), 2. B. S. Kesavan (Librarian, National Library – Vice President), 3. G. G. Ramakrishna (Secretary), 4. B. R. Narasimha (Treasurer), 5. Dr. Bharati Pillai (gynaecologist), 6. Shishir Kumar, 7. S. R. Sheshadri, 8. N. S. Sheshadri and 9. S. Subba Rao (of Caltex) as Members. Of the founder members of the Mysore Association, originally called Karnataka Sangha, only N. S. Sheshadri is living in Calcutta today, as others are no more in this world. The Association rented a room in a building opposite the National High School (for Girls) to conduct its activities in 1951 and functioned from there for a year. The Association lost its address in 1952 as a sum of Rs. 80, being the rent of the room, could not be collected and paid. The Members of the Executive Committee of Mysore Association for quite sometime to come met at the house of their members, collecting a monthly subscription of Re 1/- from each. The late K. V. Anath's house (in Rash Behari Avenue, 4th floor –terrace) was the home of the Mysore Association for sometime to come.

The withdrawal of British capital after Independence and Indianisation of European firms in the years to follow

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gave employment opportunities to professionals among the Kannadigas in Calcutta during this period as industries had not come up in their native State. These professionals among the Kannadigas took up the reigns of the Mysore Association and shifted its office to the mezzanine floor of P-241 Lake Road in 1961 where Pal & Associates have their office today. G. G. Ramakrishna, H. S.Ranganatha, S. R. Krishnamurthy, A. Subba Rao, Gajendra Pal, M. R. Vijaya Kumar, M. D. Rajagopal, T. K. Narayan, R. Shamanna, B. S. N. Bhusan, C. R. Narayan, N. S. Sheshadri and N. S. Seetharama were active members of the Mysore Association in 1960. The Mysore Association was registered as a cultural body in 1960 under the Societies Registration Act and thus became a legal entity.

The late B. S. N. Bhusan (Chartered Accountant working with Standard Vecuum Oil Company – STANVAC —now Bharat Petroleum Company) one day offered a donation of Rs. 3000/- provided the informal Mysore Association was given a legal status. N. S. Sheshadri recollected how he had to draft the Memorandum of the Association within a fortnight and get it approved by the members and registered within the stipulated period to avail of the handsome donation.

Once the Mysore Association was registered, there was no delay in launching a collection drive for funds for erection of its building. Funds were raised by organising a cultural programme in 1960 followed by another in 1963. The Mysore Association Building Trust was formed and got registered in 1964. The Association was on the look out for a suitable plot of land in South Calcutta for erection of a building as the majority of the Kannadigas were living in that area during these days.

Mysore Association Building : The 14-Cottah plot at P-94 Raja Basanta Roy Road with enough vacant land in and around was purchased from a Gujarati gentleman, at the rate of Rs. 20,050 per Cottah. The reserve price was Rs. 20,000 per Cottah and the owner was glad to sell the land to Mysore Association when he learnt that a building was to be erected there for cultural functions and not for commercial purpose. An amount of Rs. 3 lakhs for the purchase of the land was arranged by Mr. N. P. Nayak, a

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member of the Association, as a loan from Canara Bank, to be paid in instalments. The Association took possession of the land in 1960.

N S. Sheshadri, as the first managing trustee of the Mysore Association Building Trust and his colleagues collected funds for the erection of the building by arranging cultural programmes. A music concert by P. B. Srinivas and S. Janaki, well-known playback singers of South Indian films, was arranged in 1960. A Carnatic music concert was arranged in 1963 with T. Chowdaiah on the violin and Doraiswamy Iyengar on the Veena. Vijayantimala, a mega-star of Hindi flims of those days, gave two memorable dance recitals on two consecutive days in 1966 at Rabindra Sadan. This was also the first occasion when the Sadan was opened for public functions. The music and dance programmes fetched about two lakhs of rupees to the Building Trust and there was no delay in starting construction.

Engineer-architect members of the Mysore Association came forward voluntarily to look after the construction of the Association's building. Plans, estimates, etc were got ready and sanction was obtained for the erection of a 4-storeyed building from the Calcutta Municipal Corporation.

His Holiness Abhinava Vidyathirtha Swamiji, Sankaracharya of Sringeri Mutt, who was a class-mate of N. S. Sheshadri before taking Sanyasa, had camped in the vacant plot of P-94 Raja Basanta Roy Road and the adjoining land in 1970. The land of the Association was sanctified by Sri Sankaracharya's performance of Homa on the very site where the building was to be erected. There was, therefore, no formal laying of the foundation stone and as advised by the Sankaracharya, Saturday, before sun-rise, was performed the Bhumi Puja by the members of the Association present, including children and ladies. T. K. Narayan, an engineer by profession, working with Indian Engineering and Agricultural Company, took up the entire responsibility of erection of the building on his shoulders, purchase of the building materials and supervision of construction. Gajendra Pal and others lent him a helping hand. Narayan inspected the progress of the work and gave instructions to workmen every day in the morning before he left for attending his office. The progress of the work

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during the day time was supervised by competent persons. The first phase of the building, with a well-equipped auditorium and stage, was completed in 1972 at a cost of Rs. 4 lakhs. The Government of Karnataka granted one lakh of rupees towards the cost of the building, followed by another sum of one lakh of rupees shortly making the total to two lakhs of rupees. D. Devaraj Urs, the then Chief Minsiter of Karnataka, came down to Calcutta to declare the Association's building open on 28th December 1972. The construcion of the third and fourth floors of the building could not as yet be undertaken due to technical reasons and a sharp downfall in the membership of the Association.

The Mysore Association had the privilege of giving receptions, during their visits to Calcutta, to Bharat Ratna Sir Mokshagundam Visvesvaraya,. Jayachamaraja Wadiyar, former Maharajah of Mysore, Sir Arcot Ramaswamy Mudaliar, Sir C. P. Ramaswamy Aiyer, Dr. S. Nijalingappa, Ramakrishna Hegde (when both of them were Chief Ministers of Karnataka), Gundu Rao, Chief Minster of Karnataka, Sankaracharya Abhinava Vidyathirtha Swamiji of Sringeri Mutt, Swami Chinmayananda, Swamiji of Pejawar Mutt, Udupi, Dr. Raja Ramanna, emient scientist, Dr, Shivarama Karanth, noted litterateur, Bhadragiri Keshavadasji, Vijayantimala and others. Eminent Calcuttans including Dr. Radhakumud Mukherji, National Professor Suniti Kumar Chatterjee, eminent scholar Dr. Kalidas Nag, Dr. Roma Choudhury, first lady Vice-Chancellor of Rabindra Bharati, Swami Ranganathananda of Ramakrishna Mission Institute of Culture (now — 2003 — President of R. K. Mission) and Pankaj Kumar Mullick, musicologist were welcomed to the Association.

The services rendered by T. Chowdaiah, Doraiswami Iyengar and Vijayantimala in raising funds for the construction of the Association's building are recalled here again.

Objectives : The objectives of the Mysore Association include : 1. Promotion of inter-State fellowship and understanding by organising cultural and social activities and establishing contact with organisations with similar objectives; 2. Establishment of a Karnataka cultural centre, and 3. Promotion of educational activities such as conducting

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schools, reading rooms, libraries, development of fine arts, etc.

The Mysore Association is running Vidya Bodhini, a Montessori school, apart from conducting language calsses in Bengali and Kannada. There is a small library of Kannada books in the premises of the Association at P-94 Raja Basanta Roy Road. Works of most of the eminent Kannada writers are available in the library. Public lectures on religious and cultural topics are organised by the Association occasionally. Dramas, dances, and musical soirees are also occasionally performed. Indoor and outdoor games and sports are not neglected.

Cultural exchange programmes involve extending invitations to eminent men of letters, art, culture and education, from Karnataka with a view to establishing contacts with their counterparts in Bengal and thus promote and foster the present pace of inter-state goodwill and understanding for laying a permanent foundation for National Integration. Though dental care of Tandri village in the South 24 Parganas district is taken care of by Dr. G. R. Ashok as social service, medical aid to the poor in the vicinity of the Association's office has been discontinued for want of a qualified medical practitioner among the members of the Association.

The Mysore Association has not lagged behind in contributing its mite when the need has arisen. Funds have been raised for national and state causes from time to time. The Association raised funds for the National Defence Fund and Dr. B. C. Roy Memorial Fund in 1962

The Association arranged a Kannada film festival in Calcutta in August 1982 with the assistance of the Government of Karnataka and the State Government of West Bengal. A three-day Karnataka Sangeetha Nrityotsava, held in September 1982, in Calcutta, and sponsored by the Karnataka Sangeetha Nritya Academy of Mysore, was a success. The scope for more inter-state cultural exchange programmes is becoming limited for want of organisers and frontline volunteers. Professionals among the Kannadigas who are not lured by jobs in the Gulf and North-American countries are not coming to Calcutta in these days as they find gainful employment in Bangalore

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and other cities of Karnataka. The growth of Information Technology Industry in Bangalore was a blessing in disguise for the IT professionals during the past two decades as Hindustan Machine Tools, Bharat Earth Movers, Indian Telephone Industries and other public sector undertakings have become, more or less, sick. The rise of Bangalore as the IT capital of India has failed to entice professionals to Calcutta. Moreover, the rise of Manipal as the much-sought after centre of excellence in education in Management, Medicine, Engineering, etc. has not lured Kannadigas to foreign countries. The retirement of old professionals from Calcutta and their settlement in and around Bangalore has made Calcutta poorer. There are more Kannadigas living as ex-Calcuttans in Bangalore than their number in this metropolis today. The cultural activities of the Mysore Association are now being increasingly taken over by the Karnataka Association, established on 9th November 1986, so that there is no vacuum in the Bengal-Karnataka cultural contact. Kannadigas who love Calcutta are becoming far more smaller in number by retirement and resettlement in their own native province.

The Mysore Association, the membership of which is now limited to less than 25, has transferred almost all its social and cultural activities to Karnataka Association so that young blood is infused from time to time. The President of the Mysore Association at present (2003) is Dr. G. R. Ashok.

The Mysore Association Building Trust, a registered organisation and instituted in 1964, is looked after by the Managing Trustee and four other trustees. Nagar Subbarao Sheshadri was the Managing Trustee for a very long time. His brother, N. S. Seetharama, a practising Chartered Accountant like him, is the present Managing Trustee. The properties of the Mysore Association are looked after by the Trust.

Calcutta has produced many a well-known Kannadiga and some of them deserve mention here before we take up the activities of the Karnataka Association. B. V. Ramiah, B. S. Kesavan, Dr. M. Sanjappa and others are names well known to Calcuttans and the scientific community outside as well.

B. V. Ramiah : The late Bangalore Venkata Ramiah was

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the Chief of Administration (Secretary) of the Calcutta Municipal Corporation for 17 years. The services rendered by Ramiah to the growth of civic service in Calcutta were unique. The Chairman of the Corporation, always a senior member of the Indian Civil Service, was the Chief Executive of the Municipal Corporation till the city got a democratic constitution and an elected Mayor in 1924. The Secretary of the Corporation was at the head of administration. Ramiah, who joined the Corporation as a petty clerk on 7th April 1902 at Rs. 20/-. per month, rose to become the Secretary of the Corporation at a monthly salary of Rs. 1200/- by sheer merit and worked in that capacity till 21st February 1938, commanding the confidence of English Chairmen like R. T. Greer, Sir Charles Allan, Sir Archdale Earle, S. L. Maddox, S. W. Goode, J. Donald and C. W. Payne, besides Mayors of the stature of Deshabandhu Chittaranjan Das, Deshapriya Jatindra Mohan Sengupta, Netaji Subas Chandra Bose, Dr. Bidhan Chandra Roy, A. K. Fazlul Huq and Sir Harisanker Paul. Ramiah lived in Bangalore after his retirement and died in January 1954. He was a pillar of strength to Mysore Association during his service in Calcutta.

B. S. Kesavan : National Library would not have achieved international acclaim but for Bellary Shamanna Kesavan (born 10th May 1909; dead 16th February 2000) who turned the decrepit Imperial Library into the premier seat of learning in India. Not only he prevailed upon C. Rajagopalachari, the then Governor General, and Prime Minister Pandit Jawaharlal Nehru for making Belvedere, the former viceregal lodge, the new home of India's National Library, but also enlisted the support of Maulana Abul Kalam Azad, the then Union Minister of Education, for its cause. Once the citadel of imperial power was thus turned into a temple of learning on 1st of February 1953. The foundation stone of the 8-storeyed Annexe to the Belvedere was laid when Kesavan was holding the fort. After updating the author and subject catalogues of the Imperial and National Library, compiling bibliographies on Indology, and launching the Indian National Bibliography, Kesavan took leave of the National Library in 1962, after 15 years' service (Librarian from 31-3-1948 to 8-1-1963 and from 26-10-1970 to 25-10-1971) to head India's National Scientific

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Documentation Centre (1963-69). Before he left Calcutta, he saw to it that the National Library was converted into the National Library of India, by inducing the heirs of Sir Asutosh Mookherjee, Prof. Vaiyapuri Pillai, Sir Jadunath Sarkar and ohters to make over their precious collection of books and manuscripts. Prof. Surendranath Sen made a gift of his valuable collection to the National Library while Kesavan was in the Library. The collections of Dr. Suniti Kumar Chatterjee and Dr. R. C. Majumdar, two other eminent scholars who spent a lot of their time in the Library, did not accrue to the National Library as he was not on the scene. Kesavan's *India's National Library* is the first authentic history of the institution. Kesavan was a pillar of strength to the Mysore Association from 1948 to 1962 as he took a keen interest in its activities by not only guiding it, but also taking part in its dramatic performances even. This 90-year old Indian Library educator and administrator completed a two-volume history of printing in India before his passing away.

M. N. Nagaraj : B. S. Kesavan's disciple, Malavalli Narasimhiah Nagaraj (born 9th September 1927), after taking his B. Sc. degree and Diploma in Library Science, worked as an Assistant in the British Council Library and as Assistant Librarian in the United States Information Service, and UNESCO Research Centre, all in Calcutta, before joining the National Library in 1954 as a Technical Assistant and retired as Deputy Librarian in 1985. Connected with the Bengal Library Association, Indian Library Association, Indian Association for Special Libraries and Information Centres and other institutions, he has taught Library Science to a large number of students in Calcutta, being a visiting professor, examiner and member of Board of studies in Jadavpur and the North-Eastern Hill Universities. He was a Member of the Asia Group of the International Federation of Library Association. He has visited France, Iran, Italy, Malaysia, Nepal, Singapore, Thailand, U. K., West Germany and other countries as a Library Scientist. Nagaraj was born and brought up at Mysore and is settled in Calcutta after retirement, He is available for advice on books in the National Library and is a specialist on technical services.

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There were a number of scientists among the Kanadigas of Calcutta. The names of the late G. G. Ramakrishna and Dr. Ramakrishna Arkalgudi (52) are associated with zoological research. Gujur Gopaliah Ramakrishna was a scientist (deputy Director) attached to the Zoological Survey of India and his namesake is occupying the position of Additional Director in the same Survey today. The names of scientists attached to the Geological Survey of India is a legion and their names will fill a page. We are reluctant to mention the names of even S. K. Ramaswami, who retired as Director, and M. V. A. Sastri, who retired as Director, Palaeontology Division, of the G. S. I. as they have preferred to spend their well-earned rest in the quietness of their native homes. There are a few scientists attached to the G. S. I. hailing frm Karnataka, in Calcutta today.

Some of the Kannadigas who made a name in the medical profession are no longer settled in Calcutta. Dr. Devi Shetty, the famous cardiologist who set up the M.P. Birla Heart Foundation and Hospital, is no more attached to that hospital. He is available for consulation once a week in another hospital. His name is cherished in Calcutta not only as a heart-surgeon of eminence but also as a doctor with a warm heart for the poor and needy. The service rendered by Sister Saraswati in making Ramakrishna Mission Seva Pratishthan to its present stature is worth recalling here. Yeshwantrao Wasudeva Palekar, a promising Advocate of Dharwar, died at the threshold of his life leaving his young widow Ramabai who assumed the name of Saraswati after getting the requisite training in nursing. She was the Matron of the Shishumangal Pratishthan since its inception (July 24, 1932 at Bakul Bagan Road — moved to 99 Lansdowne Road in 1939). She started the Yeshwantrao Palekar Hospital for Women and Children at 8/1 Braunfeld Row in 1942 but died on 21st April 1943 bequeathing all her property worth over a lakh of rupees which included the Palekar Hospital to the Shishumangal.

The Kannadigas in Calcutta have produced a number of small scale industrialists. The names of Messrs. J. Kariappa (Macnet) Kotikrishna Nawada, D. D. Prabhu (Coke-evens for Steel plants), Mohan Rao S. Nayak (dies and tools), T. S. Venkatanath (industrial fans) etc. are well

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known. The professionals among the Kannadigas are not too many today on account of their migration and retirement from service. Only Dr. G. S. Ashok. (dental surgeon) is prectising among the doctors of the communicty. N.S. Sheshadri and N.S. Seetharama are practising as chartered accountants. Gajendra Pal and T. N. Champak are architects. There are some computer professionals among the Kannadigas. One or two are engaged in translating Bengali literature into Kannada and vice versa. Though every notable work in Bengali has been translated into Kannada, not more than half a dozen Kannada novels have been rendered into Bengali. We are not aware of any Bengali who could translate from Kannada into his language.

Karnataka Association

Mysore was renamed Karnataka on 1st November 1973 in deference to the wishes of the people of that State. The renaming of Mysore as Karnataka fulfilled the age-old aspirations of the Kannada-speaking people after their ancient land. The amalgamation of the former princely state of Coorg and Kannada-speaking areas from Madras and Hyderabad with Mysore after the passing of the States Reorganisation Act in 1956 had rendered the name Mysore inappropriate. Mysore had only an area of 29,458 square miles, whereas Karnataka is spread over 191,791 square kilometres. The population of Mysore State was 7,329,140 in 1941, whereas Karnataka has got today 52,733,958 souls (1991 Census). Mysore was predominantly an agricultural State, whereas Karnataka, with its 34% urban population, is one of the most industrialised states, in India.

Several Public Sector undertakings which include Hindustan Machine Tools, Hindustan Aeronautics, Bharat Earth Movers, Bharat Electronics, Bharat Heavy Electricals, Indian Telephone Industries and National Aeronautical Laboratory were set up in Karnataka after Independence to give a fillip to the industrialisation of the State. The Kolar Gold fields, Visvesvaraya Iron & Steel, Kirloskars, Motor Industries, etc. were doing well before Independence. Kudremukh Iron Ore Company (Public Sector), Mangalore Petrochemicals/Refineries, etc. are recent industrial

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ventures. Manipal is the most diversified centre of higher education in India.

The Mysore Association, as we have already seen, was set up in Calcutta in 1930 when that State was poorly industrialised and professionals from Bangalore and other centres were either unemployed or under-employed. Industrialisation of Mysore and emergence of Bangalore as the Silicon Valley of India put a stop to the migration of professionals from Karnataka to Kolkata. Meanwhile, Karnataka had the maximum growth in the Banking Sector in India after Independence. Syndicate, Corporation and Canara Banks had their origin in Udupi/Mangalore. The phenomenal growth of the banking sector in Karnataka was responsible for transfers of bank employees to Calcutta and thus giving rise to a floating Kannadiga population in the metropolis. These floating Kannadigas seldom spent more than three years in the city. The zero growth in migration from Karnataka and return of the Kannadigas to their home after their service life put the Mysore Association in a predicament for which a solution was not easily found out. The floating Kannadiga population was at the same time, clamouring for a forum for expression of their community spirit. The origin of the Karnataka Association is to be viewed in this perspective. The younger generation of Kannadigas working in Calcutta moved with the spirit of times in launching the Karnataka Association (Registered) on 9th November 1986 in conformity with the change of the name of the State of Mysore to Karnataka.

The promoters of the Karnataka Association were some of the members of the Mysore Association with whom some of the new-comers joined hands. N. S. Sheshadri, N. S. Seetharama, P. Gajendra Pal, Dr. M. Sanjappa, K. Raghavendra Rao and others are named in this connection. The necessity of a new forum for giving effect to the change of name of Mysore into Karnataka, accession of vast areas hitherto unrepresented in the Mysore Association, infusion of young blood, the change in the industrial scenario of Karnataka, floating Kannadigas in the city and other factors could not be ignored. A large section of the Kannadigas living in Calcutta favoured the formation of a new association. The founder members of the Karanataka Association were :

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R. Shamanna, M. D. Rajagopal, B. S. N. Bhusan, S. Raja Rao, K. C. Iyya, B. S. Rama Swamy, C. R. Narayan, N. S. Sheshadri, T. K.D. Narayan, S. Subba Rao and others of whom only N. S. Sheshadri is in Calcutta to guide it today.

The Karnataka Association is dedicated to the cause of promotion and dissemination of Karnataka culture in West Bengal. The membership of the Karnataka Association is open to all hailing from the State of Karnataka irrespective of their caste, colour and community differences. Muslims and Christians are equally welcome to the Karnataka Association, though they have so far held aloof. Those who speak Kannada, Tulu, Konkani and other languages in Karnataka have joined hands in forming the Karnataka Association. The Karnataka Association being a clutural institution. there is no bar to people professing different tenets of Hinduism in joining it. In fact, members of the Chitrapur, Rajapur and Gowda Saraswat sects of the Konkani Brahmins are taking active part in the activities of the Karnataka Association. The Mysore Association Hall is made available to Madhwa Samaj, and other sectarian institutions, free of charge. The floating character of the membership of the Karnataka Association is not conducive to its healthy growth, but its long life is insured by the Mysore Association which provides accommodation and the necessary infrastructure for its activities.

The Karnataka Association (P-95 Raja Basanta Roy Road, Kolkata –29) functions under the umbrella of Mysore Association. Though Karnataka Association has no say in the affairs of the Mysore Association, its management collaborates with the new body in all its cultural and day-to-day activities. Both Mysore and Karnataka Associations are different registered societies and therefore independent legal entities. While the Mysore Association is more interested in lasting cultural confrontation with local institutions, the Karnataka Association is concentrating its activities for community welfare by providing wholesome socio-cultural functions and observance of religious festivals. The roles played by the Mysore and Karnataka Associations are complementary and there is no clash in their objectives. The objectives of the Karnataka Association are : 1. To provide a forum to the Kannadigas of Calcutta and its

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suburbs to establish contacts mainly among themselves and also with other residents of the city to the extent possible; 2. To promote educational and cultural activities by different means such as running educational institutions, reading rooms, libraries, physical culture and sports activities, relief works, development of fine arts and giving charitable help to all worthy causes such as hospitals, schools, orphanages etc. donations to which are exempt under the Indian Income Tax Act; 3. To promote inter-state fellowship and understanding by organising cultural and social activities and establishing contacts with different sister Associations; 4. To co-operate and collaborate with institutions of Calcutta and its suburbs with similar objectives; 5. To establish a Karnataka cultural centre; 6. To publish periodicals and books and furthering the cause of dissemination of knowledge of Kannada and generally to do such other acts or things as are incidental or may be conducive to the running of the Association in pursuance and furtherance of the aims and objectives of the Association.

The founder-president of the Karnataka Association was Dr. M. Sanjappa (1985–87), who is now the Director of the Botanical Survey of India, with his headquarter in Calcutta. The founder-Secretary was S. Lakshman. Manjunath and K. L. V. Rao (1987–88), Mrs. Pramila Govindarajan (1988-89), K. Raghavendra Rao (1992-93), M Aravind (1993-94), Vasu Nagappa Konchady (2001-03) were presidents in the years indicated in brackets. Ladies associated with the Karnataka Association play a very important role in observing religious festivals, cultural functions and social activities. This is evident from the all-female managing committee of the Association for 1988-89. Mrs. Pramila C. Rajan, daughter-in-law of R. Shamanna, founder-president of the Mysore Association, was the President of the Karnataka Association with Mrs. Rukmini Rangaswamy as Secretary and Mrs. Ravikala V. Shenoy as Treasurer. The members of the managing committee for that year were all ladies : Mrs. Neeraja G. Pal, Mrs. Suchitra Prabhakar, Mrs. Kamal S. Iyengar and Mrs. Vasanti Alahan. Nobody among these ladies except Mrs. Neeraja Pal now (July 2003) lives in Calcutta. The increasing role played by the ladies in the affairs of the Karnataka Association is a continuing feature,

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for the present managing committee consists of V. M. Konchady (President) and the rest are all ladies (Mrs. Neeraja Pal, Secretary).

Socio-religious and cultural programmes are better taken care of by ladies among the Kannadigas. Sri Ganesh Puja is one of the major attractions of the Karnataka Association, every year in September. This celebration attracts people in very large numbers. During the year 1989 the idol of Lord Ganesh was installed on 4th September, followed by devotional songs in the evening by M.A.S. Iyengar. On 5th September an excellent Manipuri dance performance was given by the members of the Manipuri Nrityalaya, Calcutta. On 6th September there was a Vedagosha by local Purohits and was presided over by Chidananda Swamiji of Sri Ramakrishna Mission, Gol Park. The Swamiji addressed the members about the spiritual awareness. The evening's programme ended with a Kannada drama, 'Mangalya Bhaghya' enacted by members and directed by Jagadeesh Kulkarni. On 7th September another Kannada drama, 'Brahmachariniyara Samaja' was enacted by lady members and directed by Mrs. Neeraja G. Pal. On 8th September the concluding day of the celebration started in the afternoon with Haldi Kumkum programme for which ladies from the Karnataka Association and a number of sister Associations attended in large numbers.

The Puja in 1989 was specially marked by rendering of devotional songs in praise of Lord Ganesh by lady members from different Associations. In the evening of the 8th September there was a variety entertainment programme, followed by Mahaprasada Viniyoga. Thus the five-day Ganesh Puja is the grand festival of the Kannadigas. Ramanavami, Krishna Janmashtami, Deepavali, Saraswati Puja etc. are celebrated with pomp and pageantry. These are occasions for staging of dramas with local talent. Dramatic troupes from Karnataka are sometimes commissioned to present their plays. Kannada films are screened occasionally. The Karnataka Association seldom omit to celebrate important calendar festivals so that the community spirit is kept up as religion is the common bond of the community. Occasional music, vocal and instrumental, programmes and dance recitals keep the local Kannadigas entertained.

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Socio-cultural and religious programmes induce Kannadigas to congregate to Raja Basanta Roy Road more often than not; otherwise the library is the only venue humming with activity on Wednesdays after 7-30 P. M. when some of the members living in and around the Lake area (South of Rash Behari Avenue and north of Lake Gardens) assemble to borrow books and browse through recent arrivals in Kannada literature, both creative and periodical. Newcomers make it a point to be introduced here and they are invited by families for exchange of the latest intelligence from their native lands and wholesome food for the day. New arrivals are very few these days and more visit the Association premises to break the news of their impending departures. Computerisation, on-line banking and Any Time Money facilities have slashed the manpower requirement of banking institutions and transfers to Calcutta, or for that matter to other metropolitan cities, are seldom ordered. In fact recall from Calcutta is on the increase. Voluntary retirements are on the increase with reasonable terminal benefits which the employees find it acceptable instead of getting the sack. The Karnataka Association has found it difficult to conduct its activities due to sudden departures of office-bearers and non-availability of substitutes, Send-offs are more frequent than welcoming newcomers.

The Karnataka Association, as we have already stated, enjoy all infrastructural facilities of the Mysore Association such as office accommodation, auditorium, play-ground, etc. Cultural programmes including staging of Kannada dramas are periodically undertaken by the Association. The Association has staged a number of dramas and their names are too long for insertion here. Picnics arranged periodically by the Karnataka Association to different pilgrim, tourist and cultural centres in West Bengal and the neighbouring states are eagerly looked forward by the Kannadiga families for not only knowing such places better, but also for expanding their cultural horizon. The participants in these picnics are encouraged to write about their experiences for publication in the Association's souvenirs. Kannada Vani, a quarterly, four or eight-pager, announces the events beforehand and print news and views of interest to Kannadigas together with the names of new arrivals and departures.

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The following activities of the Association were on cards for sometime, but how far they have been implemented is not known to us :

1. Increase in the number of books from the existing 1,200 to 2,000 so that works of all eminent Kannada writers are made available to the users of the library.
2. Translation of great works of Kannada to Bengali and vice versa in collaboration with the leading educational institutions in Bengal and Karnataka.
3. Cultural exchange programme — inviting eminent men of art, culture and education from Karnataka with a view to establishing contacts with their counterparts in Bengal and thus promote and foster the present pace of inter-State goodwill and understanding and lay a permanent foundation for national integration, organise youth exchange programmes, drama, music concerts etc.
4. Provision for facilities for acquisition of knowledge in the rich Bengali dramatic art.
5. Provision for guest-house accommodation for visitors from Karnataka and facilities for their exposure to the cultural heritage of Bengal.
6. Provision of free medical service to the needy people utilizing the service of qualified doctors amongst the members of the Association who are willing to render free service

The expansion of the services rendered by the Karnataka Association has not been possible due to its dwindling number of membership. The sustained activities of the Mysore and Karnataka Associations in Calcutta have created an awareness of Kannada culture.

Gurushanthappa Kumarappa (born 10-1-1957; M. A., B. Lib. Science), Assistant Library and Information Officer of the National Library, Kannada, since 1984 hails from Basapura (R. Nulengur Post Office), Chitradurg District, Karnataka. Son of Guru Shanthappa and Mahadevamma, he is married to Kamala and has one daughter. A writer in Kannada and translator to Bengali and Kannada, he has one anthology of Kannada poem *(Dheemanta)* and a study of dramatics *(Natakasri)* to his credit, besides translations from Bengali (a book on Cultural Anthropology; Mahasweta

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Devi's novels etc.) He edited an anthology of Oriya poems (Sabde Protima) and *Abarta* (Bengali journal; special issue on Kannada Literature) and is editing an English Journal, *Encyclopaedist*. (Address : National Library, Belvedere, Kolkata —700027).

Hanumanthaiah Chandrasekhariah (37; M. A. M. Lib.), Assistant Editor of *Indian National Bibliography* since 1999 hails from (No. 1549 Anchakeri Street, Srirangapatam, 571438) Mandya District, Karnataka State, Son of Hanumanthaiah and Kempamma, he is married to K. S. Kalpana and has two children (1 son and 1 daughter). Besides publishing several articles in English on Library Science, he has translated short stories from Kannada to Bengali and is doing his Ph. D. in Library Science from Calcutta University. (Address : Central Reference Library, Belvedere, Kolkata–700027).

The Kannadigas are a microscopic community in Calcutta, though their contribution to the cultural panorama of Bengal, is marvellous. The cultural heritage of Kannadigas in Bengal deserves to be better known and they are contributing to the cosmopolitan culture of Kolkata in no small measure since the dawn of the 20th century. The Kannadigas of Calcutta deserve congratulation for their continued perpetuation of the 10-century old Karnataka — Bengal cultural contacts. The Sens and Guptas of Calcutta, or for that fact in Bengal seldom realise that they are the cousins of the Kannadigas in the great metropolis by blood relationship.

NOTES AND REFERENCES

Standard reference works like the *History of Bengal* (edited by R.C. Majumdar, Dacca University, 1943) have been consulted, but not quoted frequently, as we have utilised more recent works on the History of Bengal and Bharatiya Vidya Bhavan's *History and Culture of the Indian People* in several volumes.

Discrepancy in the ruling periods of different kings and dynasties given by us is due to non-agreement among different historians.

1. Sircar, Dinesh Chandra, *Studies in the Society and Administration of Ancient and Medieval India,* vol. I.

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(shortened to *Society & Admn.),* Calcutta, 1967, p. 141. Also, A.S. Altekar, *Rashtrakutas and Their Times.*

2. Sircar, D.C., *Society & Admn.* for details, p. 142. See also Bharatiya Vidya Bhavan's *The History and Culture of the Indian People :* vol. IV, *The Age of Imperial Kanauj,* (edited by R.C. Majumdar & others) Bombay, 3rd edition, 1984. (This series is hereafter quoted from the titles of particular volumes).
   The Chalukyas were overthrown by one of their feudatories Dantidurga in 752 A.D. and the family of the new ruler is known as Rashtrakuta. Dhruva was the younger brother of Govinda II (773-780 A.D.)
3. Ray, H.C. *The Dynastic History of Northern India* (shortened to DHNI), 2 volumes (Calcutta University, 1931-36, continuously paged), 2nd edition, Delhi, 1973, vol. I, pp. 549-568 for Rashtrakutas of Northern India; also, Majumdar, R.C., *The Classical Age,* pp. 193ff.
   "But there were also many Rashtrakuta families ruling over different parts of India and there is little doubt that all of them originally hailed from Karnata, although in many cases the Kannada origin of the families was gradually forgotten with the lapse of time" *(Classical Age,* p. 143).
4. Pathari is about 40 miles to the north of Bhilsa in Madhya Pradesh. Three generations of Rashtrakutas, earliest known family outside Karnataka, mentioned in the inscription ruled between c. 760 and 885 A.D. (Ray, H.C., DHNI, vol. I, p. 557ff. The inscription lists Jejja, Karkaraja and Parabala).
5. Dharmapala's period given here is from H.C. Ray's DHNI, vol. I, p. 559, but it is mentioned as c. 781-821 by another historian.

5a. Dhavala is described as Vidagdharaja of *Sri Rashtrakutakula Karnatakavriksha* and Manmata in his Bijapur stone inscription. Vidagdharaja built a *chaitya* at Hastikundi for his Jain *guru* Balabhadra. (Ray, DHNI, vol. I, p. 560).

5b. The kings of Dhanop born in *Rashtrakutanvaya* included Bhalla, Dantivarman, Budharaja and Govinda (Ray, DHNI, vol. I, p. 563).

6 & 7. Sircar, D.C., *Society & Admn.,* p. 144.

8. The Rathors of Jodhpur claim to be descended from the

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Rashtrakutas of Kanauj. The earliest reference to a Rashtrakuta family at Kanauj is contained in the Surat grant of Trilochanapala dated 1151 A.D. The Budaur stone-inscription of Lakhanapala tells us that the land of Panchala was protected by princes born in the Rashtrakuta family. Names of 11 kings from this line are known to history. (Ray, H.C., DHNI, vol. I, pp. 551ff.)
The Prakrit form of Rashtrakuta is Rathauda and Rathoda is a modification of the latter. The Rathors of Jodhpur are, therefore, descendants of Rashtrakutas.

9. Marriage in royal families in ancient and medieval India, and even in quite recent times, was hardly confined to the communities to which the particular kings belonged and it was easy for the members of a ruling family to be regarded as natives of their new home-land. (Sircar, D.C., *Society & Admn.*, p. 144).
10. Nine generations of Rashtrakutas of Kanauj are known to have flourished between c. 1050 and 1210 A.D. The most important members of this dynasty were Gopala (c. 1090 A.D.), his son Madanapala (c. 1119-25) and later ruler named Lakshmanapala (c. 1202 A.D.) (Sircar, D.C., *Society & Admn.*, p. 143). Chindaka-Nagas of Bastar were contemporaries of the Rashtrakutas of Kanauj (Uttar Pradesh).
11. Majumdar, R.C. (ed.), *The Struggle for Empire,* Bombay, 1959/1979, pp. 214-218 for Chindaka-Nagas.
12. Majumdar, R.C., *Struggle for Empire,* p. 168.
13. Ray, H.C., DHNI, vol. I, p. 564.
14. Majumdar, R.C., *Struggle for Empire,* p. 276.
15. Majumdar, R.C., *Struggle for Empire,* p. 215.
16. Sircar, D.C., *Society & Admn.*, pp. 137-138 (Bhandarkar's List No. 92; *Indian Antiquary,* vol. X, p. 845 and note 15; and *Epigraphica Indica,* vol. XXXV, p. 82 and note 1).
17. Ray, H.C., DHNI, vol. I, pp. 204, 206 *(Journal of the Bengal Royal Asiatic Society,* vol. XI, p. 268). Inscription at Ablur, *Epigraphica Indica,* vol. V, p. 149.
18. Sircar, D.C., *Society & Admn.*, p. 140. U. Thakur, *History of Mithila,* pp. 227ff; *Annals of Bihar & Orissa Research Institute,* vol. XXXV, pp. 91ff, etc.)
19. Majumdar, R.C., *Struggle for Empire,* pp. 185-197, 278.
20. Kalyana, about 100 miles west by north of Hyderabad in

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Andhra Pradesh, famous capital of Later Chalukyas. Bilhana lived here and wrote his *Vikramankadeva charita.*

21. Majumdar, R.C., *The Age of Imperial Kanauj,* Bombay, 3rd edition 1984, pp. 87-88.
22. Majumdar, R.C., *The Age of Imperial Kanauj,* p. 98.
23. Majumdar, R.C., *The Age of Imperial Kanauj,* p. 101.
24. Ray, H.C., DHNI, vol. II, p. 842.
25. Ray, H.C., DHNI, vol. I, pp. 448-449 and 501 (for genealogy).
26. Majumdar, R.C., *The Imperial Kanauj,* pp. 140-144.
27. The Eastern Gangas were originally rulers of a small territory in Srikakulam District, Andhra Pradesh.
28. The Later Eastern Gangas are described as 'Greater or Imperial Gangas' by historians.
29. Ray, H.C., DHNI, vol. I, p. 449; *Indian Antiquary,* vol. XVIII, pp. 165ff. The Visakhapatam-grant of Anantavarman Ghodaganga distinctly says that Kamarnava, leaving Kolahalapura with his brothers, came to the Mahendra mountain (Mahendragiri, Ganjam District), and having conquered Baladitya through the favour of the god Gokarnasvamin, took possession of the Kalinga countries. The same epigraphic record mentioned that the rule of the predecessors of Ghodaganga beginningwith Vajrahasta was 30 $1\frac{1}{2}$ years *(Indian Antiquary,* vol. XVIII, p. 171). This would place Kamarnava in about 737 A.D.
30. Majumdar, R.C., *The Age of Imperial Kanauj,* p. 141.
31. It was Narasimha II (A.D. 1279-1306) who introduced Vaishnavism in Orissa. (Majumdar, R.C., *The Struggle for Empire,* p. 509 & Ray, H.C., DHNI, vol. I, p. 501). See also *The Struggle for Empire,* pp. 205-209 for Eastern Gangas.
32. Saletore, R.N., *Encyclopedia of Indian Culture,* vol. II, New Delhi, 1982, s.v., Kalinga-Gangas and Gangas *(Epigraphica Indica,* vol. 28, pp. 235ff).

"From the 5th century AD the Eastern Gangas were stabilising their position in the Trikalinga region of Orissa on both sides of river Vanshadhara. By the end of 11th century AD and in early 12th century the Gangas rose into prominence and brought the whole of Orissa under their sway. Anantavarma Ghodagangadeva (1078-1147) is credited to have ruled from Ganga to Godavari. He transferred his capital from Mukhalingam or Kalinganagar in Parlakimedi to Cuttack. He renovated an old temple and

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constructed the massive temple of Lord Jagannath at Puri which stands at present over the old site of the Lord. The temple was completed by the successor of Ghodaganga notably Anangabhimadeva. It was because of the Ganga emperors that in the 13th and 14th centuries when Muslim invasion over ran most parts of India, Orissa was able to defeat the invaders repeatedly and protect its frontiers perfectly. In the 13th century Orissan architecture reached its climax in the construction of the famous Sun Temple of Konarak by Narasimhadeva-I. The Ganga dynasty bequeathed its empire to a new dynasty known as Surya Dynasty. (*Manorama Yearbook* 2002, p. 671).

33. Majumdar, R.C., *The Struggle for Empire,* pp. 221-222.
34. Majumdar, R.C., *The Struggle for Empire,* p. 223.
35. Majumdar, R.C., *The Struggle for Empire,* p. 168.
36. Majumdar, R.C., *The Imperial Kanauj,* p. 145.
37. Saletore, *Encyclopaedia,* vol. II, p. 759.
38. Ray, H.C., DHNI, vol. I, p. 471.
39. Sircar, D.C., *Society & Admn.,* pp. 238-239 (B. Misra, *Bhauma-Kara Kings,* pp. 12ff).
40. Sircar, D.C., *Society & Admn.,* pp. 250-51. *(Epigraphica Indica,* vol. 28, pp. 335-36).
41. Chowdhury, Abdul Momin, *Dynastic History of Bengal,* Dacca, 1967, pp. 20-21.
42. Ray, H.C., DHNI, vol. I, p. 288.
43. Chowdhury, *op.cit.,* pp. 277-78 for the chronology.
44. Ray, H.C., DHNI, vol. I, p. 304.
45. Ray, H.C., DHNI, vol. I, p. 298; Chowdhury, *op.cit.,* p. 71.
46. Ray, H.C., DHNI, vol. I, p. 330; -do- vol. II, p. 779.
47. Chowdhury, *op.cit.,* pp. 93-94.
48. Chowdhury, *op. cit.,* p. 117; Ray, H.C., DHNI, vol. I, p. 340 note.
49. Ray, H.C., DHNI, vol. I, pp. 338-339.
50. Ray, H.C., DHNI, vol. I, pp. 340, 344. Sandhyakara Nandi, the author of the *Ramacharita,* was maternal uncle of Ramapala. *Ramacharita* makes it clear that Mathana was a feudatory of Ramapala (Ray, H.C., DHNI, vol. I, pp. 564-65).
51. Ray, H.C., DHNI, vol. I, p. 307.
52. Ray, H.C., DHNI, vol. I, p. 331.
53. Sircar, D.C., *Society & Admn.,* p. 135. *(Epigraphica Indica,* vol. 23, p. 291).

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54. Sircar, D.C., *Society & Admn.*, p. 135 (*Gaudalekhamala*, p. 30).
55. Sircar, D.C., *Society & Admn.*, p. 136 (*Gaudalekhamala*, p. 153).
56. Sircar, D.C. (ed.), *Social Life in Ancient India*, Calcutta University, 1971, p. 115.
57. Ray, H.C., DHNI, vol. I, p. 331 *(Proceedings of the Third Oriental Conference*, Calcutta, 1922, p. 347).
58. Sircar, D.C., *Society & Admn.*, p. 139.
59. Ray, Niharranjan, *History of the Bengali People : Ancient Period* (translated from Bengali by John W. Hood, Calcutta, 1994), pp. 341-342, 353.
60. Chowdhury, *op. cit.*, p. 279 & Ray, H.C., DHNI, vol. I, p. 386.
61. Ray, H.C., DHNI, vol. I, pp. 354-355 for origin of the Senas. Jaina teachers with names ending with Senas were not uncommon in the Dharwar district of Karnataka *(Proceedings of the Third Oriental Conference*, Calcutta, 1922, p. 343). "As the dates of these Senas range from about 850 to 1054 A.D., and as the change of religion from Jainism to Hinduism or *vice versa*, is not an unfamiliar feature of Indian Society, it had been suggested that the Senas of Radha (=Rarh - West Bengal -not the present State, but districts of Howrah & Hooghly) may have had some connection with the Senas of Dharwar" (Ray, H.C., DHNI, vol. I, p. 355).
62. Ray, H.C., DHNI, vol. I, p. 357. *Epigraphica Indica*, vol. I, p. 307.
63. Sircar, D.C., *Social Life*, pp. 113-114 *(Epigraphica Indica*, vol. XV, p. 282, verse 3-4; N.G. Majumdar, *Inscriptions of Bengal*, vol. III, pp. 61-62. Barrackpore Plate in *Epigraphica Indica*, vol. XIV, p. 159, verses 3-4; N.G . Majumdar, *op. cit.*, pp. 61-62; Madhainagar & Bhowal plates in *Epigraphica Indica*, vol. 26, p. 5; N.G. Majumdar, *op. cit.*, pp. 109-110, verse 4; Ramadevi—N.G. Majumdar, *op. cit.*, p. 110, verse 9; *Epigraphica Indica*, vol. 26, p. 6).
"Once a Vaisya girl offered a drink to Sage Galava who was very thirsty. The sage gave her a boon that she would have a son who would purify the family. The girl then told the sage that she was unmarried. The sage took her to the hermitage. The other sages held that the words of Galava

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must be honoured, and Dhanvantari, the divine physician, would be born of her. So they put a child made of Kusa grass on the lap of the girl with the recitation of Vedic *mantras,* and infused life into it. Thus a boy was created. He was called Vaidya, as he was born from Veda, and also Ambastha because he was born on the lap or fixed in the family of *amba* (mother). He was taught medical sciences by the sages and was called Amritacharya" (Umesh Chandra Gupta, *Jati-tattva-varidhi,* I. 36; *Visvakosha,* s.v. *Vaidya-jati)* Note 3 of p. 50, *History of Bengal,* ed. R.C. Majumdar, Dacca University, 1943.

64. Ray, N.R., *History of the Bengali People,* p. 31.
65. Ray, H.C., DHNI, vol. I, p. 357.
66. Chowdhury, *op. cit.,* p. 237; verse 9 of Madhainagar & Bhowal plates.
67. Chowdhury, *op. cit.,* p. 246.
68. Mahalingam, T.V., 'The Saivas in the society of the Pallava Age' in Sircar, D.C., *Social Life in Ancient India,* p. 95.
69. Sircar, D.C., *Social Life,* p. 119.
70. Sircar, D.C., *Social Life,* pp. 119-120.
71. Majumdar, R.C., *The Struggle for Empire,* chapter on Religion, pp. 443ff.
72. Sircar, D.C., *Social Life,* pp. 115-116. (Bhattasali, N.K., *op. cit.,* pp. 110-111). "The Dancing Siva is called Nattesvara in the Bharella image inscription of Ladahachandra (c. 1000-20 A.D.) and Nartesvara in the Mainamati plate of his son Govindachandra (c. 1020-45 A.D.)". See *Epigraphica Indica,* vol. XVII pp. 349ff; *Pakistan Archaeology,* No. 3, 1966, pp. 22ff.
73. Ray, H.C., DHNI, vol. I, p. 323; Bhattasali in *Epigraphica Indica,* vol. XVII, pp. 349ff.
74. Sivaramamurti, C., 'Geographical and Chronological factors in Indian Iconography', *Ancient India,* Number 6, January 1950, pp. 21-63 with XXVIII plates & 39 figures. Plate XXV, D.
75. Sivaramamurti, *op. cit.,* pp. 60-61 for text.
76. Niharranjan Ray, *op. cit.,* p. 166. "It is beyond doubt that the Sena and Varmana Dynasties were non-Bengali and it is likely that the Sura Dynasty was too." "The Kulajis refer to Adisura both as Ambastha and Vaidya, and also regard the Sena kings as Vaidyas". (Majumdar, R.C., *History of Bengal,* Dacca, 1943, p. 591).

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After Note 76 the following paragraph should have been inserted in the text : "Sadasiva images have been discovered from different parts of Bengal, and each of the principal museums possesses a few specimens. Sadasiva appears also on the seals of the copper-plate grants of the Sena kings who seem to have worshipped him as their family deity... The (Indian Museum) sculpture is a finely carved specimen of the early 12th century A.D. This close agreement of the plastic representations with the south Indian texts, as well as their main association with the Senas who hailed from Karnata country in South India, has led some scholars to suggest that the Senas brought the cult of Sadasiva from the South where it was much in vogue" (Majumdar, R.C., *History of Bengal,* Dacca, Vol. I, 1943, p. 444).

77. Sivaramamurti, C., *op. cit.*, text, pp. 56-57 for Ardhanarisvara. Plate XX, C (Ardhanarisvara from Purapara, Dacca-Rajshahi Museum); Plate XIX, C Kalyanasundara from Chhatingram, Bogra (Rajshahi Museum).

"The Purapara image (of Ardhanarisvara) in the Rajshahi Museum is fully in the round. It has two arms, and the Saivite characteristic of the *urddhva-linga*. The left half of the image bears all features peculiar to Uma, and the right half, the traits of her consort. It is a fine piece of sculpture and can be included among the specimens of the late Pala sculptures of Bengal. There are a few stories explaining this variety of Saiva icon, but there is no doubt that all these are after-thoughts explaining, by way of mythology, one of the interesting old Indian concepts regarding the primeval cause at the root of the whole creation" (Majumdar, R.C., *History of Bengal,* vol. I, Dacca, 1943, p. 445).

78 & 79. Majumdar, R.C., *The Age of Imperial Kanauj,* pp. 350-351. "The eleventh-century stone figure of Surya found at Kotalipada (Faridpur), and now in the Vangiya Sahitya Parishad Museum (catalogue 76-76, plate XVII) is characteristically representative of the fully developed type of such icons in Bengal, though it contains some additional iconographic features like the swan below the charioteer, Aruna, the *vanamala* and a cord tied in the middle of the chest into knots like a *chhannavira* in place of the sacred

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thread. Usha and Pratyusha are carved along with three kneeling devotees, and from *agni-kundas*, on the *saptaratha* pedestal issue lotus-flowers whereon the god and his principal attendants are made to stand". (Majumdar, R.C., *History of Bengal*, vol. I, Dacca, 1943, p. 457).

The History of Bengal, vol. I, adds : "The eleventh century A.D. stone Surya, acquired from Mahendra (Dinajpur), presents an entirely new iconographic type of the divinity (Plate I. 6). Though the composition is somewhat similar to the usual two-armed Surya figures of the 11th century A.D., its uniqueness lies in the number of hands of the main figure. Four-armed standing and seated Surya images, though rare, are known from parts of Central and Eastern India; but this one is endowed with six hands, its natural hands holding the usual full-bloomed lotus flowers, while the four additional hands show *vara* (with lotus mark on the palm), *akshamala*, *abhaya* (with *padmanka)* and *kamandalu*. The nearest textual approximation of this type is the description given of Dhatri, the first Aditya, in the *Visvakarma-sastra*, as quoted by T.A. Gopinatha Rao (*Pratima-lakshanam*, pp. 86-87) but this also does not fully tally with the specimen in question, for there the Aditya is four-armed and carries, besides the usual lotus-flowers, the *kamandalu* and *Akshamala*. The sculpture is remarkable not only from the iconographic point of view, but also from the artistic one".

"This type may be regarded as a composite representation of Brahma and Surya, and iconographically compared with the three-headed and eight-armed Chidambaram figure, probably combining in Surya the members of the orthodox Brhamanical triad, according to H. Krishna Sastri *(South Indian gods and goddesses*, p. 236, figure 144), or the so-called Trimurthis found in Bundelkhand region noticed by Hiralal (*Indian Antiquary*, 1918, pp. 136ff). P. 458.

"The unique three-headed and ten-armed sculpture discovered from Manda (Rajshahi), datable in the 12th century A.D. (Pl. XVI, 40), contains the usual accessories present in Surya icons of this period; but the three heads of the central figure, the flanking ones being of terrific type, and its ten hands with attributes like *sakti*, *khatvanga*, *nilotpala* and *damaru*, besides the usual lotuses, mark it out as of special iconographic importance.

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The description of the god Martanda-Bhairava—a combination of Surya and Bhairava given in *Saradatilaka-tantra (patala,* XIV), closely tallies with this sculpture, though the text refers to four heads and eight hands of the deity (this being a relievo-sculpture, the fourth head could not be shown). (*History of Bengal,* Dacca, vol. I, 1943, p. 458).

80. Sivaramamurti, *op. cit.,* p. 30; plate IV, D.
81. Sivaramamurti, *op. cit.,* pp. 33-34.
82. Sivaramamurti, *op. cit.,* p. 41. Plate XIII-D.
83. Sivaramamurti, *op. cit.,* Plate X, B.
84. Sircar, D.C., *Social Life,* p. 116; and *Society & Admn.,* pp. 21ff.
85. Ray, H.C., DHNI, vol. I, p. 364.
86. Ray, Niharranjan, *op. cit.,* p. 165.
87. Ray, Niharranjan, *op. cit.,* pp. 27, 166, 178-179 & 197-198 and *History of Bengal,* Dacca, 1943, pp. 571-72 for Vaidyas. Sircar, D.C., (1) *Society & Admn.,* pp. 113-114, 117-118 and note and (3) *Social Life,* pp. 117-118 for Ambasthas & Vaidyas. *Epigraphica Indica,* vol. 30, pp. 42-43 is quoted by D.C. Sircar. The Ambasthas were asked to study Ayurveda and practise as physicians; and hence they were called Vaidyas. They were to follow the vocation of Vaidyas in respect of manufacturing medicines and that of Sudras in respect of religious ceremonies. (*History of Bengal,* Dacca, 1943, p. 568).
88. Sircar, D.C., *Social Life,* p. 118 and *Society & Admn.,* p. 118, note 2 and p. 318.
89. *Epigraphica Indica,* vol. IX, p. 101; -do- vol. VIII, pp. 317-321; -do- vol. XVII, pp. 291-299; *Indian Antiquary,* 1893, pp. 57ff. are the records referred to by D.C. Sircar.

90-91. Sircar, D.C. *Social Life,* p. 118 for Ptolemy's mention of Ambasthai in his *Geography* (VII, 1. 67) & *Society & Admn.,* p. 113.

92. Sircar, D.C., *Society & Admn.,* p. 113 and Ray, H.C., DHNI, vol. II, p. 1061 note.

93 & 94. Sircar, D.C. *Society & Admn.,* p. 114.

95. Sircar, D.C., *Society & Admn.* p. 113, note 4; *Chandraprabha,* p. 19.
96. Sircar, D.C., *Society & Admn.,* p. 19 note.
97. Ray, Niharranjan, *op. cit.,* p. 166. The Suras (c. 950-1100

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A.D.) included Adisura (?), Ranasura (c. 1021-25), and Lakshmisura (c. 1084-1100) Lakshmisura is described as *Aparamandara-madhusudana* and *Samantachakra-chudamani* of Ramapala. (Ray, H.C., DHNI, vol. I, p. 341). The Varmans held Eastern Bengal, and portions of North and North-West Bengal during the later half of the 11th century. Jatavarman married Virasri, the daughter of Karna, extended his supremacy among the *Angas,* conquered the fortunes of Kamarupa, put to shame the strength of the army of Divya, and crippled the dignity of Govardhana. Varmans hailed from Orissa. Karna (Kalachuri king, 1041-70 A.D.). Divya—Kaivarta ruler, Divyoka. (Ray, H.C., DHNI, vol. I, p. 336). *History of Bengal,* Dacca, pp. 198-199. The Belava grant, verse 8, quoted in the *History of Bengal,* Dacca, 1943, p. 198, says : "Jatavarman spread his paramount sovereignty by eclipsing (even) the glory of Prithu, son of Vena, marrying Virasri (daughter) of Karna, by extending his domination over the Angas, by humiliating the dignity of Kamarupa, by bringing to disgrace the strength of the arms of Divya, by damaging the fortunes of Govardhana, and by vesting wealth in Brahmanas versed in the Vedas."

"It may not be a mere coincidence that the two Buddhist ruling dynasties in Bengal, viz., the Palas and the Chandras, were supplanted by two foreign dynasties (Senas and Varmans) of orthodox faith within a century" (*History of Bengal,* Dacca, p. 204).

98 to 105. Majumdar, R.C. (ed.), *History of bengal,* vol. I, Dacca University, 1943. (HB for short). (98) HB, p. 591; (99), HB, p. 619; (100) HB, p. 324; (101) HB, p. 353; (102) HB, p. 363; (103) HB, p. 545; (104) HB, pp. 251-52, 259 & 261; and (105) HB, p. 677 & note.

106 & 107. Sircar, D.C., *Society & Admn.,* p. 146 (Also his *Indian Epigraphy,* pp. 202ff).

108. *History of Bengal,* Dacca, vol. I, p. 671; H.B. Sarkar, *Indian Historical Quarterly,* vol. 13, p. 597.

109. Majumdar, R.C., *The Struggle for Empire,* p. 277.

110. The story of Calcutta's Mysore Garden is traced from (1) G.R. Josyer, *History of Mysore and the Yadava Dynasty* (no publisher, but about 1955), (2) C. Hayavadana Rao, *Mysore Gazetteer,* vol. II, part IV (Bangalore, 1930), (3) N. Shama Rao, *Modern Mysore,* two volumes, Bangalore, 1936, (4)

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Cyclopaedia of India, 3 volumes, Calcutta, 1906-1908, vol. III, (5) A. Moin Zaidi & Shaheda Zaidi, *The Encyclopaedia of Indian National Congress,* vol. II, 1891-1895, New Delhi, 1977; and (6) Sailendra Nath Dhar, *A Comprehensive Biography of Swami Vivekananda,* Madras, 1975, Part I, etc. Newspaper reports are quoted with their dates.

111. The history and activities of the Mysore and Karnataka Associations are taken from the author's article in the Souvenir issued on the occasion of the Diamond Jubilee Celebrations of Mysore Association, Calcutta, and Karnataka Rajyotsava, held in 1993, under the title, 'Kannadigas in Calcutta'. This has been revised, enlarged, updated and properly documented. Most of the prominent Kannadigas in Calcutta have been interviewed in 2002 by the author personally, in the company of Mr. G. Kumarappa of the National Library.

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CHAPTER 2

KONKANIS IN KOLKATA

Konkanis who have an identity of their own are now part and parcel of the wider community of Kannadigas or people hailing from the state of Karnataka. Kannadigas are a Dravidian race whereas the Konkani Brahmins are immigrants from North India. Christians and Muslims of the Konkan, whom we include among the Konkanis on linguistic grounds, are converts from the local population and settlers. The number of Muslims, Christians and Brahmins settled in Kolkata or Calcutta can be counted on fingers. We shall first present a short account of the Konkani language which is the binding force of all, whether they belong to Islam, Christianity or Hinduism, followed by accounts of the (1) Bhatkal Muslims and (2) Canara Catholic Christians. The Brahmins are divided into (3) Saraswats, (4) Gowda Saraswats and (5) Madhwas or Tulus. The Gowda Saraswats and Madhwas have their own institutional buildings, whereas the Muslims and Christians worship in local mosques or churches.

KONKANI LANGUAGE

Konkani is the language[1] of the people of Konkan, or the coastal strip of land between Mumbai (=Bombay, Maharashtra State) and Mangalore (Karnataka State). It is the official language of Goa, the smallest state of India, since 4th February 1987, and has been declared as one of the national languages of India on 20th August 1992. The Sahitya Akademi or National Institution of Letters recognized Konkani as a literary language on 26th February 1975. Konkani is spoken by four million people of India.

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Devanagari is the officially recognised script for the Konkani.

The Universities of Goa and Mangalore are engaged in teaching Konkani upto post-graduate level, and Mahatma Gandhi University (Kottayam, Kerala) teaches it upto graduate level. The schools teaching Konkani in Kerala, Karnataka and Goa are aided by the respective State Governments. The Konkanis in Kerala, who settled on the coastal towns from Quilon in the south to Kasargod in the north, used Malayalam for writing Konkani formerly, but they have now switched on to Devanagari. The Konkanis of Karnataka use Kannada for their script. Goa and Maharashtra use Devanagari as the script for writing the Konkani. The Muslims of Bhatkal use Urdu (Perso-Arabic) script for Konkani. Konkani is also written in Roman with diacritical marks by some, as was done by the former Portuguese Government of Goa.

The standard Konkani is the one spoken and written by the people of Goa whereas there is an admixture of Kannada and Malayalam words in the spoken language in Karnataka and Kerala. The Konkani spoken by the Christians of South and North Kanara differs from the one used by the Saraswat, Gowda Saraswat and Tulu Brahmins of that area and Kerala. In short, Konkani was not the language of a single homogeneous community. The main speakers of Konkani are the Saraswat/Gowda Saraswat Brahmins and the converts to Christianity and Islam.

Promotion of Konkani is undertaken by the Sahitya Akademi (Central Government institution) and Akademies established by the States of Goa and Karnataka. The Goa Konkani Akademi was established on 4th March 1986 and the Karnataka Akademi much later. Karnataka has got one half of the Konkani speakers in India and encourages Konkani literature using the Kannada script.

There are institutes for the promotion of Konkani language established by St. Aloysius College (Mangalore) and Dr. T.M.A. Pai Foundation, Manipal. The Konkani Bhasha Mandal of Karwar, established in 1939, is engaged in the promotion of that language. The promotion of Konkani in Kerala is undertaken by non-official organisations like the Konkani Bhasha Prachar Sabha (established 1966, Kochi), Kerala Konkani Akademi (Kochi), Konkani

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Language Institute and Konkani Vidyapeeth (Kochi), School of Konkani Studies, Sukrindra Oriental Research Institute (Ernakulam) and others. The School of Konkani Studies offers post-graduate diploma course in Konkani.

Konkani became a distinct language in the 10th century A.D. and the Silaharas were essentially Konkan rulers (10th to 12th centuries). As it was neither a court language nor the language of literature, few old classics have come down to us. The advent of the Portuguese and their conquest of Goa in the 16th century dispersed the Saraswats and Gowda Saraswats to north (Maharashtra, especially Bombay & Poona) and south (North and South Kanara, & Kerala). Vested interests spread the canard that Konkani was a dialect of Marathi and thus eclipsed the language for a while. The original seats of the language was Gomantak or Goa, and it was, therefore, often called Gomantak or Goanese in the past. Foreign scholars were the first to declare the independent status of Konkani. Says Dr. Sebastiao Rodolfe Dalgado (1855-1922), Professor of Sanskrit, Lisbon University :

"Konkani is an Aryan language, inflexive and non-Dravidian. It much resembles the Balabhasha. It is less distant from Sanskrit in grammatical organisation and vocabulary than Marathi. It is not a dialect or a corruption of Marathi. It is closer to the old Marathi, which is closer to Balabasha than to the modern. It is closer in phonetic structure to the Gauriyan languages from the north, mostly Bengali. It represents most probably the Saraswati language that the orientalists take as extinct."

K.P. Kulkarni in his *Marathi Bhasa udgam ani vikas* has stated : "Konkani, in this process, emerged from the Nagar branch of Apabrahmsa, descending from the Pratichya or Paschimi or western branch of Prakrit, while Marathi, to which it has been sought to be linked in a progenital fashion on political machinations, as a matter of fact arose from the Mishra or mixed Prakrit descendant of Apabrahmsa, through the Dakishanatya or southern branch of Prakrit and Hindi emerged from Paschimi or Western branch of Apabrahmsa from its Madhya Deshya or central pool. Konkani thus shares its specific inherited Apabrahmsa characteristics with its Nagar and Paschimi branch sister

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Indian languages, namely Gujarati and Rajasthani and Hindi respectively."

"Despite the Dravidian kings ruling over its living space and influencing it later in its lexis, though adapted to its own unique sweet-sounding character, through the conduit of Kannada, its next-door neighbour to the south of its settlement, Konkani retained its essentially Indo-Aryan complexion it had appropriated from Sanskrit and Apabrahmsa, to such an extent that it is considered, among Indian languages, to be the closest to Sanskrit, sometimes referred to as the latter's first-born *(Mhalgadi)* by some scholars".

Konkani was originally written in Kandvi or Goym-Kannadi which prevailed upto the 19th century. Devanagari is the common script of Indo-Aryan languages and Hindi, which has several dialects like Maithili, Bhojpuri, Rajasthani, Chhatisgarhi etc. uses the same script. The earliest Konkani writings discovered so far are written in Devanagari.

Konkani literature prior to 15th century is very negligible. Krishnadas Sharma, the Konkani poet from Saxtty in Goa, wrote Ramayana and Mahabharata in Konkani and these pre-16th century manuscripts are safe in the public library of Braga in Portugal. The Konkani Ramayana of Krishnadas has been published as *Sallvya Schemkddya-adlem Konkani Ramayana* by Goa University in 1996.

The Jesuit missionaries who started their proselytisation work in the wake of Portuguese rule of India were the pioneers of lexicography in Konkani. The Konkani grammars of Fernao de Oliveira (1563) and Henrique Henriques (1567) have not come down to us, though they were printed. Father Thomas Stephens (known in Goa as Thomas Estevao) was the first Englishman in India and the first English Jesuit to settle in Goa. He was a master of Konkani, Marathi and other languages. His *Christa-Purana,* dealing with the life of Jesus in Marathi *ovi* verse is read by Christians in the Konkan area for the past four centuries since its first printing in 1622 and subsequent reprints. The *Christa-Purana* contains Konkani verses as well.

There are two works in Konkani from Fr. Stephens

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(1540-1619) in the nature of a Catechism and a Grammar. His *Doctrina Christa em lingua Bramane Canarin* (Christian Doctrines in Bramana Canarin language) was printed posthumously in 1622 at the press attached to the Rachol College. This is written in the form of a dialogue to teach children Christian doctrines. The intrinsic merit of this Doctrina Christa urged Dr. Mariano Saldanha to get it reprinted after careful editing by the Colonial Office of the Portuguese Government in 1858 or so and a Devanagari transliteration of the same text by Prof. A.K. Priolkar was published by the Poona University in 1966.

Father Stephen's Konkani Grammar *(Arte de lingua Canarin*—Art of the Canarin language), written about 1600, was revised by his pupil Diogo Ribeiro and published in 1640. It was re-issued in 1858. Friar Gaspar de Sam Miguel's *Arte da Lingua Canarin* was ready by 1635.

The Portuguese did not destroy the Konkani language and literature : in fact their missionaries were the pioneers in studying the Konkani language on linguistic principles for the benefit of European nations. They enriched Konkani with vocabularies, dictionaries and grammars which helped its study by foreigners and non-Konkanis.

There is no denying the fact that the Inquisition instituted by the Portuguese Government on 30th June 1541 drove away the Konkanis to Maharashtra, Karnataka and Kerala. The interaction between Konkani and Marathi in more congenial surroundings was responsible for the birth of modern Konkani literature. Cochin and its hinterland in Kerala is the home away for Konkanis for the past five centuries. They have lived in Cochin unmolested all these years and produced a number of scholars. Ranga Bhat, Appu Bhat and Vinayak Pandit were associated with Van Rheede, the Dutch Governor, in bringing out the magnificent 11-volume *Hortus Indicus Malabaricus,* the celebrated botanical treatise printed at Amsterdam in which Konkani is written in Devanagari script.

The first World Konkani Convention was held at Mangalore from 17th to 22nd December 1995. Mangalore and its hinterlands are the home of the most influential and wealthy section of the Konkanis today. The flourishing Syndicate, Corporation and Canara banks have their origin

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here. Manipal with its multi-dimensional educational centres is in the midst of Konkan. The Konkanis from the Konkan area have excelled in banking, hospitality, medical and other professional fields. Konkani has received an upsurge in this process.

The Konkani literature after Independence is characterised by original writings. Translations from modern Indian and European languages have not kept up their pace as in Kannada and Malayalam.

First English Translation of a Konkani Novel

Credit goes to Kolkata for bringing out the first English translation of a Konkani novel and this work is the undertaking of Mrs. Vidya Pai whose family is settled in this metropolis for the past sixty years or so. Pundalik Narayan Naik's *Accheva* (originally published in Konkani in Devanagari script from Goa in 1977) in its English dress is the *Upheaval.*[2] Pundalik Naik (born 21-4-1952, Volvoi, Ponda, Goa) is a poet, short-story writer, novelist, playwright and screenwriter. He has 40 books and two films to his credit, and has won several awards. In this dramatic novel set in rural Goa of the 1970's, the destruction of nature is mirrored by the degradation of family life and traditional values in the village. The symmetry of agricultural tasks is disturbed by the arrival of a businessman from outside Goa led by an intermediary the wily Babuso, lazy and despised in the village, who seduces Pandhari, owner of a well-tilled field, with promises of wealth. Babuso paves the way for the mining entrepreneur to rip out ore from the virgin land, and sets off a series of disasters which not even Rukmini, Pandhari's wife, can safeguard her family against. The natural beauty of the countryside, described with rhythm and poetic intensity at the beginning of the story, gives way to physical exploitation caused by the arrival of the mining company. Adolescent innocence is transformed into an adulthood of anguish and despair. *Accheva* is a landmark in the history of Konkani language for its amplitude and depth. It illumines peasant life in the Ponda district against the changing landscape of modernity and industrialization, which has fragmented village communities. The novel is about a traditional agrarian society that lives by myths and

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unspoken rules, and how it comes into contact with modern mechanized ways of life. It provides insights into the sociological framework of rural Goa at the time of its liberation from Portuguese rule. Critics have hailed this as 'a near-perfect work', and Vidya Pai's elegant English translation retains the nuance, lilt, humour, and poetic rhythm of the original.

Two more novels, *Kali Ganga* and *Karmelia* have already been translated and these are in the press. Some of the short-stories translated by Vidya Pai from Konkani are included in an anthology entitled *Ferry Crossing—Short Stories from Goa* published by Penguin India, 1998. Her translations have also appeared in the anthologies published by *Katha*.

Vidya Pai[3] (born 1956) is engaged in the translation of Konkani literature into English for the past one decade. Daughter of the late Narahari Shenoy (1929-1988), Chief Engineer of Titaghur Paper Mills, Calcutta and his wife Jayanti (70), Vidya was educated at Chandernagore and Calcutta. After a stint with the now defunct *Calcutta Skyline* and free-lancing, she took up translation of Konkani works. She is an award winner (Katha Translation contest sponsored by Katha and the British Council, 1994; Humanscape Translation contest, 1996 etc.) in several translation contests from Konkani to English. Married to Dr. Ratnakar D. Pai, a Radiologist working with a local specialist hospital, she has two daughters and lives at 5/4A 2 Golpark Housing Society, 49B Govindapur Road, Kolkata 700 045.

I. BHATKAL MUSLIM ASSOCIATION

The once-300-strong Bhatkal (between Mangalore and Karwar—Uttar Kannada district) Muslims, speaking Konkani and Urdu, belonging to Karnataka State, are now reduced to 65 in Calcutta. They are engaged in the wholesale trade of *Lungis* and *Kurtas* and have their shops between Colotolla Street and Mahatma Gandhi Road, on both sides of Lower Chitpur (renamed Rabindra Sarani) Road. They are settled in Calcutta for the last one hundred years or so and except two, have left their families in Bhatkal. Conservatism of the Bhatkal Muslim ladies have not attracted them to Calcutta. Ismail Lungi Stores is the biggest shop of its kind in Calcutta.

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The Bhatkal Muslim Association[4] (C/o Anisa Traders, 123 Rabindra Sarani, Shamsi Market, Kolkata-700 073) was established as a registered body in 1948 to look after the interests of its members engaged in cloth (Lungis, Kurtas, etc.) business. A.M. Hamidullah of Anisa Traders is the Secretary of the Association at present (July 2002). S.M. Nissar (Durbari Kurta, 100A Rabindra Sarani) is the President of the Association. The Bhatkal Muslim Association gave a reception to the late S.M. Yahya, Education Minister of Karnataka in 1988 at Punjab Seva Samity Hall. The number of Bhatkal Muslims has come down as their youngmen are not interested in joining their elders in business on account of better prospects in the Gulf countries. They have kept no contact with the Mysore/ Karnataka Association, not to speak of institutions of the Konkanis, in Calcutta. They are confined to their business and do not find time to join hands with other Kannadigas. They say their prayers at Shamsi *masjid* and other local mosques. The business in Lungi, Kurta, etc. is not flourishing on account of competition from synthetic fabrics and changing sartorial styles.

II. CANARA CATHOLIC ASSOCIATION

There are about 200 Catholics hailing from Mangalore and its surroundings living in Calcutta for the past one hundred years or so. Most of them came to Calcutta via Bombay either on transfer or in search of fortunes in the then commercial capital of India. They have not made a mark in the life of the metropolis as they are mostly engaged in service. One or two of them are shop-keepers as well. Harry Lobo and Donald Coelho, both past 80, are the oldest living members of this little Christian community in Calcutta.

The Canara Catholic Association[5] (Care of Christ the King Church, 5 Syed Amir Ali Avenue, Kolkata-700 017) was registered in 1936. The office bearers of the Association at present (June 2002) are : John Fernandez (President), Reynold Machado (Secretary), Claud D'Souza (Treasurer) and Mrs. Celine D'Cruz, Vice-President.

There are five priests among the Canara Catholics working in Calcutta. They are : Fathers Wilson Lobo and John (St. Thomas Presbytery, 9 Middleton Row), Hermel

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D'Souza and Alias D'Mellow (Christ the King Church) and Brother John Carlos, S.J. (St. James Church). The Canara Catholic community attend the English service on Sunday mornings at Christ the King Church and other churches where the mass is conducted in English in the absence of a Konkani service. Apart from looking after the welfare of the community and celebrating the Nativity of Our Lady and other Feasts and festivals, the Canara Catholic Association is not engaged in any other activity, except occasional get-togethers by organising a Picnic or two annually. Most of them live at Park Circus. John Fernandez (70) lives at 153 Park Street with his wife Ivy and one son and three daughters. The Canara Catholic Association, like the Bhatkal Muslim Association, has not joined hands with Mysore/Karnataka Association or institutions of Konkanis in the metropolis. They have also not associated themselves with Goan people in Calcutta. There are 104 members of the Kanara Catholics attached to the Canara Catholic Association and an equal number finds it difficult to come together as they are living scattered in different parts of the city. There are no affluent Kanara Catholics in Calcutta.

Konkani Brahmins

Vijay Mallya, Nandini Mallya, Guru Dutt, Dr. B.B. Baliga, Manoranjan Pai, Jayant Kalyanpur, Gajanan Hemmady etc. are names well-known to the people of India on account of their outstanding contributions. Vijay Mallya[6], industrialist, is now a Rajya Sabha Member; the late Nandini Mallya[7] hit the Bengali movie world with her *Chhuti* way back in 1967; the late Guru Dutt[8] produced such memorable films like *Kagaz ke Phool;* Dr. Baliga is a nuclear scientist; Manoranjan Pai was the Secretary of the Bengal Chess Association in 1960-61; Jayant Kalyanpur, after whom a trophy has been instituted, was All India Table Tennis Champion; and Gajanan Hemmady was All India Badminton Champion. They were all Calcuttans who made a name for their community—the Konkani Brahmins, whose number in the metropolis has never exceeded one hundred at any time. The Konkani Brahmins, divided into Saraswats and Gowda Saraswats, can take legitimate pride in their

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contribution to make Kolkata the first metropolis of the East. The history of the Saraswat Brahmins from the Konkan in Kolkata is no more than one hundred years old.

The Saraswat Brahmins from the Konkan region associated themselves more with the Maharashtrians than Kannadigas in Calcutta as Maharashtra Mandal and Maharashtra Bhawan were congenial to them on account of their age-old ties. The Saraswats and Gowda Saraswats did not join hands in their community festivals in the early part of the 20th century as the families lived in isolation. Festivals like Ganesh Chaturthi, Janmashtami, etc. are common to Maharashtrians, Kannadigas and the Saraswat Brahmins of Konkan. The identity of the Konkani Brahmins, as a distinct cultural group, was no doubt recognised by the local intelligentsia, but their national festivals were not celebrated on a large scale to attract public attention. The members of the Gowda Saraswat community seldom take part in the activities of the Malayali Samajams and other cultural organisations of Keralites, though some of them are from that State. This is because their cultural traditions are not rooted in Kerala. Some of them are, at the same time, members of the Karnataka Association.

Saraswats and Gowda Saraswats who constitute the social group called Konkani Brahmins in Calcutta are merely both sides of the same coin. Saraswats were Vedic Brahmins who settled originally in Kashmir. The Kashmiri Pandits among whom Pandit Jawaharlal Nehru's name stands first, belonged to the Saraswat community. We have been induced to give separate treatments to Saraswats and Gowda Saraswats in this Chapter as they have different spiritual preceptors.

III. SARASWAT BRAHMINS

Saraswat Brahmins[9] from the Konkan region who owe their allegiance to Shri Chitrapur Mutt, Shirali, are conveniently here called Chitrapur Saraswats. They are mostly Saivites whereas those who profess Vaishnavism are called Gowda Saraswats hereafter. Saraswat or Konkani Brahmin is the generic term for both the sections.

The Saraswats, it is believed, hailed from the banks of the Saraswati, a river that existed during the Vedic period.

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They are, according to their tradition, originally from Kashmir for which they quote their daily prayer :

Namaste Sharadadevi Kashmirapuravasini /
Trahi mam prarthaye nityam vidyadanancha dehi me //

Subsequently, they travelled to the south and settled themselves on the banks of the river Saraswati. Another tradition recounts their origin from Saraswat, a sage who sprang up from the river Saraswati, who preserved the Vedic learning during the time of a severe drought when that river dried up. The drought drove them to the East and South. Those who settled in Gauda or Eastern India were called Gowda Saraswats. "Although Gauda be the name of Bengal, yet the Brahmins who bear that appellation are not inhabitants of Bengal, but of Hindusthan proper. They reside chiefly in the Subha of Delhi; while the Brahmans of Bengal are avowed colonists from Kannauj", says H.T. Colebrooke.

The Sahyadrikanda of Skanda Purana tells us that it was sage Parasurama who brought the Saraswats to Gomantak or Goa. "Thereafter Parasurama brought ten munis (Brahmins) who were residents of Trihotra (the present districts of Champaran, Darbhanga, Muzaffarpur and Saran in Upper Bihar) from among the Pancha Gaudas and established them in Pancha-Krosi and Kushashthali and Gomanchala (Goa). They were brought for the purpose of Sraddha (annual ceremony of the death of relations), Yajna (sacrifices) and Bhojana (meals). He settled them in Matagrama (Madgaon), Kushashthali (Kudathali or Kuttal-Courtalan) and Kardali (Keloshi)".

The migration of the Saraswats to Gomantak was probably due to the rise of Buddhism in North India, especially in Bihar. Saraswats, who were masters of Vedic rituals, found themselves without sustenance as Vedic sacrifices fell into disuse under Buddhist influence. Moreover, we have the historical record of the twelve years' famine at the end of Chandragupta Maurya's rule. The migration of Saraswats to Gomantak was in batches and they settled in *ashtagramas,* comprising of 96 villages.

People living in different parts of India were called after their respective regions at the dawn of Indian History and this gave rise to the well-known ten classes of Brahmins—five belonging to Northern India known collectively as

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Panchagaudas and five belonging to Southern India as Panchadravidas. The Saraswats having come from Panchagaudas and stayed in the midst of the region where Panchadravidas were found, were known as Gauda Saraswats to indicate that they formed a part of the former and not the latter class.

The Mohammedan conquest of Goa and afterwards the Inquisition instituted by the Portuguese rulers drove the Saraswats further to the south in Kanara. When the Inquisition was established in 1560 A.D., there was migration on a large scale : many persons fled with their families to the territories of the Rajah of Sonde and Adil Shah of Bijapur. About 12,000 families, mostly of Saraswats, fled by ships to the southern ports from Honavar to Calicut (Kozhikode), Kerala. Many settled down at the ports of Konkan en route. The settlements of Saraswats at Honavar, Shirali, Bhatkal, Basrur, Barkur, Brahmavar, Mulki, Mangalore, Ullal, Kumta, Nileshwar, etc. arose during the period of Inquisition in Goa.

The Smartha Saraswats were the first to take advantage of English education in Mangalore and other places where the Missionaries and British Government had established schools and colleges. Both men and women took to English education. The names of Sir Narayan Ganesh Chandavarkar, Kudmul Ranga Rao, Sir Benegal Narsing Rau and others are recalled here. The Saraswats, as we have already stated, who were mostly Saivites, are service-minded, whereas the Gowda Saraswats are predominantly traders.

"The circumstances which led to the separation of the bulk of the Smartha Saraswats in the Nagar kingdom from the rest of the community were perhaps considered, as stated by Shri S.S. Talmaki, to be too delicate to be recorded. It would appear that something which transpired on one occasion early in the 17th century gave an opportunity to their local ill-wisher to set up the then ruler of Nagar to question the status of the Smartha Saraswats. They sent messengers to Goa to obtain a *rayasa* from their *guru* of Kushashthali Math to the effect that they were his disciples. Unfortunately, the *guru* of this Math had gone to Benares and his whereabouts were not known. They then went to

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the Sankaracharya of Sringeri Math. Remembering that some of his predecessors like Sureshvaracharya (the famous Mandana Misra, the successor of Sankaracharya on the Sringeri Sharada Pitha) were Kashmiri Saraswats, the Jagadguru readily gave them a letter in which he confirmed their status as Brahmins. Armed with the letter, they returned to Sringeri and silenced all opposition, putting an end to all the troubles. They seem to have attributed their trouble to the Vaishnava Saraswats and gradually ceased to have anything to do with them. Eventually they separated from the rest of the Saraswats. As a result of this, the Saraswats living in the south of the Gangavali in North Kanara separated into what is known as the Gowda Saraswat community consisting mostly of Vaishnavas and Chitrapur Saraswats, mostly of Smarthas. The separation was not purely on the lines of faith. The Gowda Saraswats include some Smartha families and nearly all of them continue to be the followers of the Kavale Math even today. At the same time, Vaishnava families who were closely connected by inter-marital and other relations with the Smarthas joined them and their descendants are now included among the Chitrapur Saraswats. The Hattiangadikars (= Hattangadis) with their numerous branches and Ubhayakars are two of such families. At a much later date, they established Chitrapur Math in 1708" (V.N. Kudva). The Chitrapur Saraswats are the descendants of the Kanyakubja Brahmins and are Saivites. It is not understood why the division of Konkani Brahmins into two is maintained when "in all the old documents and the rayasas of the Math, the Chitrapur Saraswats are described as Gowda Saraswats".

The Saraswats possess, apart from Chitrapur Math[10], three other Maths at Gokarn, Mallarpur and Mangalore. The seniormost among the Swamijis of these Maths is considered to be the Supreme Pontiff of the Saraswats of Shri Chitrapur Samaj to whom all members of the community pay implicit obeisance.

There are only seven Saraswat families[11] living in Calcutta today (July 2002 A.D.). They are : 1. Niampallis, 2. Nagarkattis, 3. Hattangadis, 4. Shiralis, 5. Koppikars, 6. Benegals, and 7. Kolambis. Though no less than one hundred

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Saraswats affiliated to Chitrapur Math were listed in 1956, their number today does not go beyond 20. The families who are no longer represented in Calcutta are: Chandavarkar, Hemmad, Hemmady, Kallianpur, Kilpads, Moolky, Sashital, and Talmaki. As Hattangadis are the oldest Saraswat settlers in Calcutta, we shall meet them first.

1. **Hattangadis** (Hattangadikars). Hattangadi Shiva Rao, hailing from Mangalore, was the first to settle in Calcutta in 1905. His father, H. Gopal Rao, was in the service of Bengal-Nagpur Railway (now South-Eastern Railway) and was posted at Khurda Road, Orissa. H. Shiva Rao worked in the East Indian Railway, Calcutta, as a stenographer and died in 1951 at the age of 67. Shiva Rao married Ratna Kailaje and she died in 1952. The late H. Kalidas Rao (1912-1985, worked with Shaw Wallace & Co.), Jagannath Rao (81) and Ramachandra Rao (78) and Kamala (69) are the children of Shiva Rao. Jagannatha Rao married Sumati Koppikar who died in 1991. They have no issue. Jagannath Rao was in the service of Eyre Smelting and retired in 1974. Ramachandra Rao (born 1924, worked with ABL, Durgapur; retired in 1986) married Meera Hattikudur and has two children, who are not settled in Calcutta. Both Jagannath and Ramachandra Raos live at P-377/1 Keyatala Lane, Kolkata-700 029. Kamala married Gurunath Ganpath Shirali, hailing from North Kanara. Kamala lives at the second floor of "Shivratan", P-377/1 Keyatala Lane. Thus Hattangadis are living in Calcutta for three generations or about one hundred years. Hattangadis or Hattangadikars are of Vatsa gotra and have ten branches. There was one N.R. Hattangadi in the service of the Imperial Chemical Industries Ltd. from 1954 for quite sometime, in Calcutta.

Katre Sheshagiri Rao, whose family is not represented in Calcutta today, was the most respected and important man among the Chitrapur Saraswats of Calcutta for more than twentyfive years (1918-1954). Dr. B.B. Baliga has recorded that Katre Sheshagiri Rao came to Calcutta around 1918 and joined Sir C.V. Raman's Laboratory for research at the Indian Association for the Cultivation of Science, then situated at Bow Bazar Street, the site of which is now occupied by West Bengal Government's Goenka College of Commerce. He must have been a post-graduate with Physics

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as his subject, as Dr. Raman was fastidious about his students' qualifications and studious habits. He used to test these qualities personally before allowing them to work with him. K.S. Rao had three papers published in important journals *(Philosophical Magazine* of Britain, etc.) under the joint authorship of C.V. Raman: the latter two papers were the preliminary ones before Raman hit upon his Nobel Prize winning work in 1928. Around 1924 K.S. Rao decided to join the Patent Office as research was not paying well. From an Examiner of Patents he rose to become the Controller of Patents and retired as such in 1954.

Sheshagiri Rao's family occupied a central position among the Saraswat/Gowda Saraswat community in Calcutta. His house at Palit Street used to be frequented by the community members. For a few years the community Janmashtami festival lasting 8 days was held in K.S. Rao's house. His brother Katre Vittal Rao came to Calcutta and settled here till his retirement. Vittal Rao's son got the scientific bug of his uncle and took geological exploration of atomic minerals as his profession with the Department of Atomic Minerals and is now settled at Bangalore after retirement.

2. **Shiralis.** Shiralis are originally from Shirali where Shri Chitrapur Math is situated. Gurunath Ganpat Shirali (73) after taking his Engineering degree from Victoria Jubilee Technical Institute, Bombay, came to Calcutta in 1953 and worked with three commercial firms and retired from Andew Yule & Co. Ltd.'s service in 1988. G.G. Shirali's brothers-in-law (1) Manohar Narsing Baindur and (2) Narsing Anand Chandavarkar were in Calcutta when he came to the metropolis. N.A. Chandavarkar passed away three years ago at the age of 82. M.N. Baindur worked with Caltex and lived at Aswini Dutta Road. "Shivaratan" (P-377/1 Keyatala Lane) where the Shiralis are living with Kamala's two brothers was constructed by the late H. Kalidas Rao and he bequeathed it to his brothers and sister. Sita (Mrs. Baindur) and Shanti (Mrs. Chandavarkar) were the elder sisters of G.G. Shirali. The Chandavarkar and Baindur families are no longer represented in Calcutta.

3. **Niampalli.** Uma Niampalli (Naimpally/Nayampalli), 83, widow of the late Raghuvir Niampalli (died in 1977, aged

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68) lives at Hindusthan Road, Kolkata-29. Raghuvir and Hemmads were engaged in film distribution. Hemmads are no longer represented in Calcutta. Niampallis and Hemmads were living at Hindusthan Road. Ravi Shankar Niampalli, son of Uma, retired from Merchant Navy after attaining the age of 55 recently and lives with his mother and wife (Vatsala Kalambi) at Hindusthan Road. Formerly there were three Niampallis in Calcutta but now they are reduced to one family. Niampallis belong to the Bharadwaj Gotra.

4. **Kalambis.** Vasant Kalambi is the son-in-law of Uma Niampalli. Vasant with his wife Padmini lives at Lansdowne Road and is engaged in business. His children are not settled in Calcutta.

Shashitals are no longer in Calcutta as Gurunath Shashital died six months ago (January 2002) and his widow (Sudha, 77) migrated to Bombay. She was originally Miss Sudha Niampalli. Mrs. Uma Niampalli was originally Miss Uma Shashital. Mohan Dattatreya Shashital lived at 154 Bakul Bagan Road. (Sudha Shashital was in Calcutta in July 2002 and was staying with Mrs. Uma Niampalli at Hindusthan Road).

Hemmads and Hemmadys are no longer in Calcutta. Eight members of Hemmads lived at 3-B Hindusthan Road. S.R. Hemmad was a film distributor in Calcutta and it was he who recommended Guru Dutt (Film producer and director) to Uday Shankar for admission to his Almora Cultural Centre.

The week-long Janmashtami and other community festivals of Saraswats were generally held at Bakul Bagan Road in the twin flats of Hemmadys and Shashitals between 1950 and 1960. The total area was sufficient to accommodate all Konkani Brahmins.

5. **Benegals.** Seven families of Benegals were living in Calcutta (Ganga Prasad Mukherjee Road), Bhowanipore once upon a time. Shyam Benegal's brother (Sudarshan) and sister (Sumitra) are in Calcutta. B.B. Benegal was a cousin of Vasanthi, mother of Guru Dutt (Padukone) and came to Calcutta in 1929 and worked as a commercial artist (photographer and painter of cinema hoardings), operating from 32 Dharamtala Street (next to Jyoti Cinema). He toured Europe and America in 1950 for widening his professional

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experience and he had a special invitation from the Nepal Government in 1951 for filming news reels and topics.

Benegal Shankar Rao worked in the Telegraph Department in Calcutta and was transferred to Bombay in 1940. Benegal Harischandra Rao passed away in 1998.

Sir Benegal Narsing Rau, I.C.S. and Benegal Rama Rau, I.C.S. and B. Shiva Rao (veteran journalist) were brothers by blood. Sir Benegal N. Rau was an Assistant Collector and Magistrate in Bengal from 1910 to 1925. He was a Judge of the Calcutta High Court from 1935 to 1944, Constitutional Adviser to Govt. of India, Judge of the International Court of Justice at the Hague and represented India at the U.N. He died at Zurich on November 40, 1953. Sir Benegal Rama Rao was appointed Governor of Reserve Bank of India in 1949.

Ramesh Benegal was one of the ten cadets chosen by Netaji Subhas Chandra Bose for aviation training in Tokyo. A thrilling account of his two years' life in the Indian National Army was given by him in the *Kanara Saraswat* of June 1946.

6. **Nagarkattes.** Koppada Ramayya was in the service of the Nagar Kings and it was he who gave the site of the Math at Bandikere in Gokarn, Shirali. His descendants are called Nagarkattes as they were in the service of the kings of Nagar. They are given the first honours in all public ceremonials at the Chitrapur Math at Shirali on account of their charitable acts.

Shantaram Shankar Nagarkatte came to Calcutta in 1944 and was engaged in business. His wife Anjani (76) organised dramas for the community since then. Several dramas were successfully staged under her direction. Her son Pradip was born in Calcutta in 1947. Pradip Nagarkatte and his wife (Shaila, *nee* Shirali) keep the Samaj spirit these days by organising Janmashtami, Ganesh Chaturthi etc. in their flat at 19A Preonath Mullick Street at the crossing of Hazra Road. Formerly they lived at 17 Preonath Mullick Street. The Saraswats, now reduced to 7 families, do not feel uneasy as the Nagarkattes keep alive the community spirit. The late K.N. Nagarkatte, I.C.S. belonging to the Bombay Judiciary was a distinguished son of the Nagarkatte clan.

Moolky Sundar Rao and Dr. Savkur Sundar Rao were

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prominent in the life of Saraswats in the 1920's. Dr. Sundar Rao was the doctor of the whole community. Moolky Sundar Rao and S.R. Hemmad took over the management of the Bristol Hotel (near Metro Cinema) and ran it for sometime. Moolky Sundar Rao lived at the crossing of Lansdowne and Paddapukur Roads for years together. Moolky's son Yashvant took to music as a hobby at an early age and became versed in playing musical instruments. He is today an eminent music director of Hindi films.

N.S. Mankikar came to Calcutta along with his newly-wed wife around 1938-39 on transfer from Karachi. He was the Chief Inspector of Factories. He was a cousin of D.R. Mankikar who rose to become the Resident Editor of the *Times of India,* Delhi. He started his journalistic career in Karachi. N.S. Mankikar was a prominent member of the Saraswat Samaj and organised Janmashtami festivals etc. during his stay in Calcutta.

7. **Koppikars.** Koppikars are another distinguished family settled in Calcutta, belonging to Kaushik Gotra like the Nagarkattes. Ramdas Mangesh Koppikar, after his retirement from Reserve Bank of India, was appointed by the Government of India as a Director of the Indian Economic Insurance Company of Calcutta. He lived in Calcutta from 1950 at 53/2/2 Hazra Road. Krishnanand N. Koppikar, nephew of Ramdas Mangesh Koppikar lives at B-59 Alaka Apartment, 59/2-B Pratapaditya Road, Calcutta.

The family deity of the Koppikars was Shantadurga whose image was being worshipped by them in their household. It is said that two images, one of Lakshminarayan and the other of Venkatramana were presented to them by a Sanyasin and were established in a temple in 1649. Afterwards a stone image was installed here and duly consecrated. Since then this has been the *Ishtadevata* of the family. K.N. Koppikar is engaged in business.

The Chitrapur Saraswats were about 50 strong in 1938, 100 in 1958 and 80 in 1978 and are now reduced to 20. The visits of their Dharmagurus or spiritual preceptors were great occasions for them. The first Dharmaguru to visit Calcutta and bless his disciples was H.H. Anandashram Swami in the first week of January 1938. P. Sundar Rao,

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Agent of the Bank of India made arrangements for the Swamiji's visit to Calcutta from Nagpur. The Swamiji was accorded an enthusiastic welcome at Howrah Railway Station on the morning of 5th January. Arrangements were made for his stay at the residence of S.R. Hemmad. A feature of the Calcutta visit was a trip to Dakshineswar and Belur Maths. His Holiness gave three Pravachanas, one of them being in Hindi at the Bharat Lakshmi Pictures Studio, Prince Anwar Shah Road, The topic of one of the discourses was the contrast between the *pleasant (preyas)* and beneficent *(shreyas)*. There was a *gaumbhiksha*. Leaving Calcutta on the 9th January the Swamiji and party halted at Bilaspur on his way back to his Ashram.

The next visit of the Swamiji to Calcutta was in January 1950. Arrangements were made for his stay at the Saraswat Samaj premises at 154 Bakul Bagan Road. Apart from devotional programmes, His Holiness was taken to the temples at Belur, Dakshineswar, Kalighat and Manicktala (Jain temple). After a week-long stay in Calcutta from 19th January 1950, the Swamiji left for Jamshedpur.

The Anandashram Swamiji visited Calcutta again in 1954. His Holiness left Benares on 10th April 1954 and spent a week at Calcutta. Arrangements for his stay were made at the residence of S.R. Hemmad. Large numbers of Saraswats from Sindri, Asansol and other places of West Bengal and Bihar came to pay their respects to the Swamiji and seek his blessings.

H.H. Srimad Anandashram Swamiji of Chitrapur Math visited Calcutta in 1964 and camped at S.R. Hemmad's house at 3-B Hindusthan Road. He was accompanied by his young *shishya*. All Saraswats living in and around Calcutta flocked to Hindusthan Road to have a *darshan* of the Swamijis. As priests accompanied the Swamijis on this occasion several families performed the *Brahmopadesham* (sacred-thread ceremony) of their youngsters during this week-long visit.

The only Rajapuri Saraswat living in Calcutta, we are told, is Mohan Rao S. Nayak ("Addya", Flat No. 1, 39/1 New Ballygunge Road, Kolkata-700 039). Son of the late S.D. Nayak and Mrs. S.S. Nayak, he hails from Udupi, but settled in Bangalore. The family (wife Asha and 2 sons and one

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daughter) of Mohan Nayak is settled in Calcutta since 1967 as the late S.D. Nayak reached Calcutta in that year. Mohan Rao S. Nayak (52) is continuing his father's business in the manufacture of dies and tools. He is a trustee of the Mysore Association.

There was always complete amity between the Chitrapur, Rajapur and Gowda Saraswat families till 1980's and they jointly used to celebrate Ganesh Chaturthi, Janmashtami and other festivals. Now-a-days they celebrate these festivals on sectarian basis also. The Mysore and Karnataka Associations are the non-sectarian cultural institutions and all sections of Kannadigas which include Konkani Brahmins as well attend the national festivals organised by them.

IV. GOWDA SARASWATS

There is not much difference between the Chitrapur Saraswats and Gowda Saraswats[12] except in their traditions and their spiritual preceptors. The titles of the Gowda Saraswats include Pai, Shenoy, Gadiyar, Padiyar, Kini, Bhandarkar, Puranik, Joshi, Acharya, Baliga, Mallya, Nayak, Avadani, Rao, Kamath, Prabhu and Bhat. On the other hand, the Chitrapur Saraswats are patronymic or their village names are displayed.

Most of the early Konkani settlers in Calcutta were from Mangalore or its surroundings. Their migration to Calcutta was forced upon them on account of their transferable jobs. Some of them, therefore, reached Calcutta from Bombay in the early part of the 20th century. Achyut Ananth Pai (1899-1966), Venkatesh Govind Pai (1899-1975), Udupi Ananth Padmanabha Acharya (1908-1967), Udupikar Ramray Bhat (1924-1979), Madhav R. Baliga (1925-1993), M.R.P. Rama (67), N.R. Acharya (75), Dayananda Mallya (78) and others were all from Mangalore or its hinterland.[13]

The Pais (K. Rama Pai and Venkatesh Govind Pai) reached Calcutta in 1921 from two different directions. Rama Pai (1893-1977) and Venkatesh Govind Pai (1899-1975) played a vital role in bringing the isolated Gowda Saraswats and Chitrapur Saraswats together and fostered community spirit for about 50 years. Dewan Bahadur Rama

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Pai was the first Indian to become the Controller of Patents and Venkatesh Govind Pai retired as Chief Accountant of the Imperial (now State) Bank of India, Calcutta head office. Their official positions and social standing rivetted the community into one solid bloc. Rama Pai hailed from Cochin whereas Venkatesh came from Kodavoor, Malpe, South Canara. Sir C.V. Raman, Dr. S. Radhakrishnan and other luminaries were friends of Rama Pai. Dr. Radhakrishnan visited his old friend Rama Pai at his Manohurpukur house during his first visit to Calcutta as Vice-President of India. Sir C.V. Raman was the first President of South India Club and Dr. S. Radhakrishnan followed him in the chair. Rama Pai was the third President of the South India Club.

Achyut Anant Pai (1899-1956) after whom a road has been named in Belghoria, Calcutta, hailed from Kumta, North Kanara. An expert in textile dyeing and printing technology, he set up his own Calcutta Fast Colour Dye Works at Salkia in 1931 after serving a German firm from 1926 to 1931. He settled in Belghoria to look after the dyeing department of Mohini Mills there. His son (Vaikunta) still lives at Belghoria, carrying on his father's business. Achyut Ananth Pai's social and philanthropic activities, which included renaming the Maternity Hospital set up by him after Dr. B.C. Roy, merited recognition by renaming the road where he lived after him (AA Pai Road).

Bhowanipur was the citadel of the Konkani Brahmins (Chitrapur and Gowda Saraswats) during the Second World War. "This was the period when time hung heavily on the menfolk in the evening. Many of them joined together (several of them were bachelors) and rented a huge house (Matti Mahal, 10A Asutosh Mukherjee Road, Calcutta-20) and started a mess there appointing a cook. This became a place for recreation in the evenings and also as an eatery. In the Bengali term, it was a grand 'Adda' for the community people. Playing cards and time passing games were their mainstay. It became a real refuge for many a young man who had come to this distant place in search of a job. Some of the names which later on became well-known in the community circle launched their career from this famous Adda. B. Padmanabh N. Baliga, B. Pundalik Baliga, B. Sridhar Shenoy ("Siddha"), B.

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Ramakrishna Mallya, H. Gopalkrishna Kamath, S.N. Pai, K. Ganapathi Pai, Madhav Kamath, B. Umanath Baliga, Kamalaksha Kamath, U.A.P. Acharya and Narayan R. Acharya were part of the company at Matti Mahal. U.A.P. Acharya lived with his family in one of the rooms during this period. V.G. Pai, N. Madhav Kudva,Mallya brothers—Sadananda and Dayananda, Vittal Mallya (who established the UB group), Hegde, Devaraya Mallya and others frequented the Adda in the evenings. Going in groups to race on Saturdays was their past-time. Only a few of them became experts and knew the pedigree of the horses better than their ancestors. The Adda was broken after the Second World War," Dr. B.B. Baliga recollects. The members of the Adda kept a night vigil during the communal riots of 1946-47. After Independence most of them rented houses in South Calcutta to rear up their families.

The community spirit of the Gowda Saraswats was kept up by punctual celebration of their various calendrical festivals and national festivals like Ganesh Chaturthi, Janmashtami etc. The occasional visits of the spiritual preceptors of the community brought cohesiveness among the community.

The Gowda Saraswats have three important Mutts or Maths (seats of learning) in India. They are : 1. Shri Kashi Math, 2. Shri Gowdapadacharya Math or Kavale Math, and 3. Shri Gokarn Math.

The Kashi Math was founded in the year 1542 A.D. The first pontiff of the Kashi Math was Shri Yadavendra Tirtha and the present reigning pontiff (20th in lineage) is Shrimad Sudhindra Tirtha Swamiji, who was initiated in 1944 by his preceptor Shrimad Sukrateendra Tirtha Swamiji. The Gowda Sraswats of Kerala are the devotees of Shri Kashi Math. It is a Vaishnavite Math.

Shri Gowdapadacharya Math or at present called Kavale Math was established in the 8th century A.D. or so. This is the *Adi* or original seat of learning of the Gowda Saraswat community in India, for Gowdapadacharya was the preceptor of Shri Govindacharya, the spiritual preceptor of Adi Sankaracharya, the Advaita philosopher. Shrimad Sachindananda Saraswati Swami Gowdapadacharya (76th in the lineage) is the present pontiff of this Math.

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Shri Gokarn Partagali Jeevottam Math, established 600 years or so ago, of the Gowda Saraswats follow the Dwaita Philosphy of Madhwacharya. The founder of this Math was Shrimad Narayana Tirtha. Upon the destruction of the original seat of this Math at Madgaon, the Swamiji moved to Bhatkal. The present and reigning pontiff of the Jeevottam Math is Shrimad Vidyadhiraja Tirtha Shripad Vader Swamiji who ascended the Pitha on 5th April 1973.

The Kashi, Kavale and Jeevottam Maths have centres in various parts of India. The Kashi Math alone has 28 centres. These centres are managed by the local disciples of the concerned pontiffs. These Maths and centres specialise in the various philosophical systems of Indian culture and are complementary to each other.

The first to bless the community of Konkani Brahmins of the Gowda Saraswat sect in Calcutta was His Holiness Srimad Sudhindra Tirth Swamiji of Kashi Math Samsthan. His visit in February 1959 brought the community members from far flung areas of Calcutta and its suburbs together to seek his blessings. Srimad Dwarkanath Tirth Vader Swamiji of Shri Gokarn Partagali Jeevottam Math paid a visit to Calcutta in November 1961. The visits of the Dharmagurus of the Gowda Saraswats gave them an opportunity to present themselves as a monolithic group, whether they owed allegiance to this or that Math. H.H. Srimad Vidyadhiraj Tirth Vader Swamiji of Gokarn Partagali Jeevottam Math again visited Calcutta in 1978 for three days and camped at Lakshmi Narayan Temple, Sarat Bose Road, Bhowanipore. These visits of their spiritual guides made the Gowda Saraswats enthusiastic in coming together and getting the Brahmopadesam of their children through the priests accompanying their Holinesses.

Organised life of the Gowda Saraswats in Calcutta begins with the visit of H.H. Srimad Sudhindra Tirth Swamiji of Kashi Math Samsthan for a second time in January 1978. The Swamiji stayed at Lakshmi Narayan Temple. His Holiness expressed his desire to have a home of their own for his camping. Four years afterwards (1982) His Holiness again visited Calcutta and camped near Triangular Park in Rash Behari Avenue. The idea of a forum for Gowda Saraswats in Calcutta was born in 1978 and the

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Shree Bhagawan Vedavyasa Bhawan Society was the result. Funds were collected and the land was purchased for building a home for the Society. The three-storeyed building of the Shree Bhagawan Vedavyasa Bhawan Society at 211 Lake Terrace Extension (afterwards renamed as Hemanta Mukhopadhyay Sarani, Kolkata-700 029) was declared open by H.H. Srimad Raghavendra Tirtha Swamiji of Shri Kashi Math Samsthan, Varanasi, on 25th December 1997.

The community spirit of the Gowda Saraswats is fostered by organising weekly Bhajans, Ganesh Chaturthi, Janmashtami and other Pujas. Credit should go to M.V. Pai of the Overseas Telecom Services for procuring a decent sized Krishna idol from Jaipur and presenting it to the community for worshipping on the occasion of Janmashtami and other occasions. As the very name Shree Bhagawan Vedavyasa Bhawan suggests, the society is a religious institution where there is no room for discussion of even social questions.

Some of the families who made a mark in Calcutta and migrated to other parts of India and the world may be named here along with those who have stayed on here to foster the community spirit. Mallyas from Bantwal (Mangalore) who made a mark in liquor business in India were in Calcutta for a pretty long time. Col. B.G. Mallya was behind Vittal Mallya in establishing his United Breweries group in Bangalore. Vijay Mallya, Vittal's son, was educated in Calcutta and was staying with his mother Lalita at 2 Minto Park for a long time until he migrated to Bangalore in the first instance. Calcutta is grateful to Mrs. Lalita Mallya for her initiative in restoring the Gwalior Monument as President of the Indian National Trust for Cultural Heritage, Calcutta Chapter, during the celebrations of the tercentenary of the city. Bantwal Mallyas are no longer represented in Calcutta, but their cousins hailing from Perdoor (near Udupi) are settled here. Dayananda Mallya (78) is in Calcutta since 1948 with his wife, though his son and daughter are in foreign countries.

The Acharya family to which S.P. Acharya, former managing director of another liquor baron (Shaw Wallace & Co. Ltd.) before its take-over by Manu Chabria is no longer represented in Calcutta. Udupi Ananth Padmabha Acharya

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(1908-1967) was a former Deputy Assistant Coal Controller of India and he took interest in the welfare of the community. Narayan R. Acharya who is the founder managing trustee of the Shree Bhagawan Vedavyasa Society does not belong to the family of S.P. Acharya.

Baligas who played a prominent role in the social and organisational life of the Gowda Saraswats in Calcutta for a long time are now represented by only one soul. B. Panduranga Baliga of Central Bank is no longer in this world and his son Dr. Bhaskar B. Baliga, after retirement from Government service, has settled in Mangalore. Madhav R. Baliga (1925-1993), Founder-President of the Gowda Saraswat Samaj, was engaged in cloth business in Burra Bazar, Calcutta, after burning his fingers in Bombay. He has passed on the mantle to his son Harish who is on the managing committee of the SBVB Society.

Majority of the Gowda Saraswats, like other South Indians, are service-minded and have returned to their original home and hearth after retirement. Those who have taken up business for their livelihood may still be found in Calcutta. Pais and Acharyas are engaged in business in Calcutta, but they are not industrialists. The trade and commerce of Calcutta belongs to upcountry people, whose aggressive marketing strategies do not permit any other community to come up in life.

The Gowda Saraswats of the Konkan area have contributed their mite to the cultural scenario of Kolkata and their achievements are laudable, for they produced Vijay Mallya, Nandini Mallya, Guru Dutt, Dr. Baliga and three sportsmen of all India reputation. They have left their presence felt in Calcutta and have established their identity, for which no other testimony is required than their Shree Bhagawan Vedavyasa Bhawan Society in the Southern quarter of the city.

V. SHREE BHAGAWAN VEDAVYASA BHAWAN SOCIETY

The Shree Bhagawan Vedavyasa Bhawan Society[14] (=SBVB Society) is the socio-religious and cultural organisation of the Gowda Saraswata Brahmins. The Gowda

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Saraswats are mostly found in Konkan from Mangalore to Quilon (Kerala). The Gowda Saraswats are mainly the devotees of Shri Kashi Math Samsthan, Varanasi, the present pontiff of which is H.H. Shrimad Sudhindra Tirtha Swamiji.

The establishment of the Shree Bhagawan Vedavyasa Bhawan Society in Calcutta on 25th January 1979 was a milestone in the organised cultural life of the Gowda Saraswats. The Saraswat Samaj till the registration of the SBVB Society was an informal association.

The clarion call given by H.H. Srimad Sudhindra Tirth Swamiji during his visit to Calcutta in January 1978 had a telling effect on the community. He urged his devotees to have a place for themselves in these words : "This is a growing city and so is our community. Is there a place where you can hold a community/Ganapathy Puja or say celebrate annual thread ceremony ? You do not have a priest here nor a hall. You may think that you are mere hundred families and hence what can be done ? Even these hundred families can do something. All that is required is to make a start. Once you start, it will definitely make progress with God's grace. You must think of having a hall of your own". The name, Shree Bhagawan Vedavyasa Bhawan Society, was suggested by the Swamiji himself who is also the presiding deity of the Kashi Math Samsthan.

Saraswats, numbering about 60, assembled one day, after the visit of H.H. Srimad Sudhindra Tirth Swamiji, at the house of K. Ram Nayak (of Canara Bank) and signed a Memorandum of Association, drafted by K.V. Shanbogue (of Batas) in December 1978, after discussion of the aims and objectives of the proposed society. Funds were mobilised in due course and the necessary land was purchased from Mrs. Kalpana Roy at 211 Lake Terrace. V. Srinivasa Pai who was President of the SBVB Society for 15 years negotiated the purchase of land and construction of the Bhawan was started in 1989. The foundation stone of the SBV Bhavan was laid in 1989 by G.S. Kini (Senior Vice-President of the SBVB Society) who was then working with Reserve Bank of India. V.G. Kamath of Singapore (Mrs. Prema Kini's brother) contributed a substantial amount for the erection of the second floor of the building. The building has got an

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accommodation for 200 devotees in a Bhajan session. The ground floor is exclusively meant for parking and the first floor for religious functions. The second floor is used for office and store. The building was used for social and religious functions from 1996 onwards after performance of the Ganapathy Homa as the ground and first floors were ready by that year. Srinivasa Pai could not give finishing touches to the building as he was shifted to Kochi. He took interest in the progress of the building during his visits to Calcutta. The building cost the community a good amount and its annual maintenance cost is about Rs. 85,000 (municipal taxes, electricity, telephone, salary of one care-taker, etc.) at present. The establishment charges are going up from time to time with upward revision of electricity, municipal and other charges.

The SBVB Society is run by a two-tier management consisting of a Board of Trustees as well as a Management Committee (with office-bearers). The managing trustees are not ex-officio members of the managing Committee. There are five members on the Board of Trustees and the membership of the Managing Committee is limited to 12. The property of the Society is vested in the Board of Trustees and the Managing Committee looks after the day-to-day affairs, including weekly Bhajans, annual celebration of Ganesh Chaturthi, Janmashtami and other community festivals. The founder-trustees of the SBVB Society were : 1. Madhav R. Baliga, 2. K. Govinda Nayak, 3. Narayan R. Acharya, 4. Purnachandra Rao and 5. Dr. Bhaskar B. Baliga. N.R. Acharya[15] is the only founder trustee holding office now (2002). Dr. Baliga and K.G. Nayak, after retirement from service, settled at Mangalore and Ernakulam respectively and Mr. Rao found it difficult to devote time for the Society's work due to his business pre-occupations. The managing trustees at present are : 1. N.R. Acharya, 2. V. Sreenivasa[16] Pai, and 3. Dr. Ratnakar D. Pai.[17]

The first managing committee was headed by M.R. Baliga (President), Dr. B.B. Baliga (Secretary), M.R.P. Rama (Treasurer), K. Ram Nayak and others. K.S. Bhat (Syndicate Bank), K. Raghudas Shenoy (Chartered Accountant), Nanda Mohan Shenoy (Global Trust Bank) Prakash Kamath were associated with the SBVB Society after its formation. The

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late G.S. Kini (Reserve Bank) was Vice-President of the Society for a number of years.

The present (2002 July) honorary office-bearers of the SBVB Society are : 1. Purushottam Pai[18] (President), 2. Wandan Pai (Vice-President), 3. N. Mukund Pai[19] (Secretary) and 4. V.M. Shenoy (Treasurer). The managing Committee, besides the office-bearers named above include (5) M.R.P. Rama, (6) Krishnanand Bhandary, (7) S.V. Prabhakar Rao, (8) Harish Baliga, (9) N.A. Ramachandra Pai,[20] (10) Mrs. Uma Mukund Pai[21] and (11) Mrs. Radhika K. Bhandary. The managing trustees as well as members of the managing committee are all, more or less, settled in Calcutta. There is, therefore, no collapse of administration. The dwindling number of the Gowda Saraswats in Calcutta with few new arrivals and more of departures by retirement etc. is posing a serious threat to the SBVB Society.

VI. MADHWA SAMAJ AND UDUPI SHRI PUTHIGE MATH

The Udupi Shri Puthige Math, the congregational centre of the Tulu Brahmins in Kolkata (49A Pratapaditya Road, Kolkata-700 026) is now about 50 years old, as it was originally established as Sri Madhwa Samaj. Though the members of the Madhwa sect are not confined to Karnataka, those hailing from the Konkan region or the Tulu Nad of that State were the first to form a religious association for themselves in Calcutta among the Kannadiga community. The Sri Madhwa Samaj is an exclusive body of Tulu Brahmins, hailing from Karnataka State. The Sri Madhwa Samaj is now merged with Shri Purna Trust functioning under the auspices of the Shri Puthige Math.

The Sri Madhwa Samaj which has now transformed itself as Shri Purna Trust to come under the aegis of Udupi Sri Puthige Math is engaged in spreading the message of the Dwaita Philosopher, Sri Madhwacharya, in Eastern India. Sankara, Ramanuja and Madhwa are the trinities of Hindu philosophy and their Maths or religious establishments are the custodians of Hinduism. The Acharyas propounded their own philosophies of Hinduism, for Sankara is known for his Adwaita, Ramanuja for his Visishta Adwaita, and Madhwa for his Dwaita. These Acharyas established Maths (=Mutts)

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in various parts of India and their ordained disciples in unbroken succession are flying the colours of Hindusim in this country and abroad. The disciples of Sankara (8th century A.D.), Ramanuja (1018-1137 A.D.) and Madhwa (1238-1317 A.D.) maintain the traditions of their illustrious *gurus*. Sankara established four Mutts in four parts of India to serve the North, South, East and West. Madhwa established eight Mutts, but most of them are confined to Udupi, his seat. The message of Madhwacharya is spread by his sect by establishing Madhwa Samajams. The Shri Madhwa Samaj of Calcutta is the first of its kind in North-Eastern India.

Sri Madhwacharya's Dwaita philosophy is essentially based on Bhakti of Maha Vishnu and his incarnations. Sri Chaitanya, who revived the Bhakti cult in Bengal, derived his inspiration from the teachings of Sri Madhwacharya. There is absolutely no conflict in the teachings of Sri Chaitanya and Sri Madhwacharya. The Hare Krishna Movement which has gained a footing all over the world under the aegis of the International Society for Krishna Consciousness is simply the revival of the Bhakti cult. The establishment of the Shri Madhwa Samaj has thus revitalised Vaishnavism in Calcutta which is the greatest bastion of the Saktas. The Chaitanya Research Institue, ISKON, and Udupi Sri Puthige Mutt are the three Vaishnava centres of Calcutta engaged in the revival of the Bhakti cult, initiated by their respective founders.

Sri Madhwacharya is the most modern Hindu philosopher, for he restored Hinduism to its Pluralism. He did not deny the authority of the doctrines propounded by the Vedas, Upanishads, Epics, Puranas and other sacred scriptures of Hindus. Born as Vasudeva in 1238 A.D. at Pajakakshetra, a village 5 miles south-east of Udupi in Tulu Nad of South Kanara, the name Madhwa was assumed by him after receiving Sanyasa from his *guru,* or spiritual preceptor, Shri Achyutapreksha. Madhwa travelled extensively all over India for preaching his Dwaita Philosophy and established himself as master of a new sect. Eight of the greatest of the scholars of those days in India including Trivikrama Pandita, Padmanabha Tirtha and Narahari Tirtha, became converts to his new Dwaita

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Philosophy and he appointed them to worship the idol of Balakrishna, which he had installed at Udupi, by turns. The teachings of Sri Madhwacharya, in short, consist of the following:

1. The creator of this world is Shri Hari who is endowed with all qualities that is perfect.
2. Since the Creator is real and truly existing, His creation is definite and positively real.
3. Lord's creation consists of five differences :·
    a) the inanimate and the animate
    b) the inanimate and the inanimate
    c) the animate and the inanimate
    d) the inanimate and the creator, and
    e) the animate and the creator.
4. His creation is entirely under His control.
5. The living (animate) are either high or low according to their culture and nature.
6. The living hankers, according to their nature, after total liberation from the cycle of birth and death.
7. For this liberation, total Surrender or devotion is the only road.
8. The Lord can be understood by the logical thought of Pratyaksha (the practical), of Anumana (inference) and of Agama (proof of words of interpretation).
9. The Lord can be reached through the understanding of the Vedas. (Translation by Dr. Keshav Mutalik).

The names of the eight Mutts originated from the names of the villages from where Sri Madhwacharya's first converts hailed. These Mutts are situated at Pejawar, Palimaru, Krishnapura, Puthige, Siruru, Sode, Adamaru and Kanuru. All these Mutts have their local units at Udupi round about the Balakrishna temple. The worship of Balakrishna is today performed by the Swamijis of these Mutts who are successors of the ordained disciples of Sri Madhwacharya by two-year turns without any dissension. Sri Madhwacharya is believed to be the third incarnation of Hanuman who served Sri Rama. That is why Sri Madhwacharya is pictured against the backdrop of Bhima (second incarnation) and Hanuman in his familiar features. Sri Madhwa Navami is the most important festival observed by the Madhwas in Calcutta. Sri Rama Navami, Sri Hanuman Jayanti and Sri

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Raghavendra Swamiji Aradhana (in August) are the other important festivals.

Sri Madhwa Samaj

The Shri Madhwa Samaj (49A, Pratapaditya Road, Kolkata-700 026) was originally started as Sri Madhwa Sangha by the devotees of Sri Madhwacharya on 10th February 1957. The devotees of Madhwacharya are now a sect whose spiritual needs are administered by their *gurus* belonging to Udupi Sri Puthige Math which is Sri Madhwacharya's Moola Samsthanam. The members of the Madhwa sect are not confined to the Vaishnava Brahmins from the Konkan region. Though the presence of Madhwas in Calcutta from the first quarter of the 20th century is not ruled out, no attempt was made to bring them together till 1956. The late C.N. Ramabhadra Rao was the first Madhwa to contact the members of the sect to form an association for themselves. Ramabhadra Rao's friend, the late K.R.V. Acharya (of Hukumchand Insurance Co., Ltd.) invited his *guru,* M.R. Gopalachar, Principal of Vanivihar Vidyalaya, Bombay, and a great exponent of Madhwa Siddhanta, to Calcutta, in the second half of 1956. Gopalachar addressed a small gathering of Madhwas at 22-B Janak Road, Calcutta-29, the residence of Ramabhadra Rao, with a view to form a Sangha. Ramabhadra Rao and Acharya convened a meeting of the Madhwas of Calcutta at the National High School (164 Sarat Bose Road) on the Madhwa Navami day on 10th February 1957 and thus originated the Sri Madhwa Sangha. Apart from conducting discourses on the philosophy of Sri Madhwacharya and observing the calendrical festivals of the sect, the Sangha could not do much, though they felt the need for establishing a Madhwa temple in the city. Bhajans were regularly conducted on every Saturday evening at 12A Maharaja Nandakumar Road. The Sangha celebrated the Sri Madhwa Navami at Thyagaraja Hall on 4th February 1971. The Mysore Association extended its helping hand to the Sangha whenever approached.

Fifteen years' congregational work of the Sri Madhwa Sangha had called for establishing it on a firm footing. The name of the Sangha was changed to Sri Madhwa Samaj on 13th May 1972 when it was registered as a religious-cum-

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charitable society. The change in the name reflected the desire of the Madhwas to establish an institution for spreading the Dwaita philosophy of Sri Madhwacharya and his disciples. The Madhwa Samaj moved from 12A Maharaja Nandakumar Road to 14B Thakur Bari Road (1972) and from there to 21B Rajani Sen Road (1979) before coming to its abode at Pratapaditya Road. The Samaj occupied its own premises at 49A Pratapaditya Road on 16th October 1983 (Sri Madhwa Jayanti Day). This is an old building and has been renovated. The temple of Sri Raghavendra Swamiji occupies the ground floor of the premises with its prayer hall. The upper storey is used for the residence of the Swamijis of various Madhwa Mutts during their visits to Calcutta. The sacred lump *(Moola Mrittika)* of Sri Raghavendra Swamiji, greatest Madhwa Siddhanta exponent, brought from the Moola Brindavana at Mantralaya on the banks of the Tungabhadra (Adoni Taluk) was in daily worship at 21B Rajani Sen Road, since 1978 before its installation at the new premises.

The Sri Madhwa Samaj had Vishwesha Tirtha Swamiji of the Pejawar Mutt as its patron in chief and his visits to Calcutta were great occasions for the Madhwas to congregate to Pratapaditya Road. He was in Calcutta for four days in 1989 to bless his devotees. The Sri Chaitanya Research Institute joined hands with the Samaj in welcoming the Swamiji during his visit. The Swamiji's first visit to Calcutta was in 1970. He was at that time accompanied by the Junior Swamiji of Subramanya Mutt. The year 1984 saw another visit of Sri Vishwesha Tirtha Swamiji along with the Swamiji of Vyasaraja Mutt.

The visit of Sri Sugunendra Tirtha Swamiji of Puthige Mutt of Udupi to Calcutta in October 1990 for 15 days was the immediate occasion for renovating the present premises of the Sri Madhwa Samaj.

First of the ruling pontiffs of the Madhwa Mutts to visit Calcutta was Sri Vidyamanya Tirtha Sripathangalavaru of Udupi Bhandar Khere Mutt. His visit to Calcutta on 19th July 1958 gave a fillip to the Madhwas of Calcutta to refurbish the image of their infant Madhwa Sangha. The daily Pujas and religious discourses conducted by the Swamiji ensured the growth of the Madhwa Sangha.

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Sri Ramanandedra Swamiji of Santasram, Tanjore, and his disciple Sri Ramabhuava Swamiji visited Calcutta for five days from 8th to 12th December 1983 and the Shri Madhwa Samaj performed the Sri Uchchistha Ganapathy Homam under his guidance.

The names of scholars who have delivered discourses on the Madhwa Siddhanta in Calcutta under the auspices of the Sri Madhwa Sangha/Sri Madhwa Samaj are too numerous to mention here. Sri V.S. Venkataramana Rao of Madras and Sri M. Rama Rao of Kumbhakonam were two scholars who visited Calcutta as early as 1967 to deliver discourses. Sri Kesava Dasji, founder of Dasashrama, Bangalore, delighted the devotees of Sri Madhwacharya by his musical discourses in Calcutta in the same year.

The Sri Madhwa Samaj was able to bring together the members of the Madhwa sect under its banner during the course of its 40 years' work and acquainting the people of Calcutta with the Dwaita philosopy of Sri Madhwacharya which has revitalised Hinduism.

Udupi Sri Puthige Math

The dwindling number of the members and proper upkeep of the temple recommended the Sri Madhwa Samaj to transfer all its assets and liabilities to His Holiness Sri Sri Sugunendra Tirtha Swamiji of Udupi Sri Puthige Math (-Mutt) who established the Shri Purna Trust in 1997 and got it registered thereafter. The sole trustee of the Udupi Sri Puthige Mutt (49A Pratapaditya Road, Kolkata-700 026) is H.H. Sri Sri Sugunendra Tirtha Swamiji of Jagadguru Sri Madhwacharya Moola Maha Samasthanam, Sri Puthige Math, Udupi. His Holiness formed a local committee to take care of the Math as well as to offer facilities to devotees visiting the temple. There is a manager/administrator to look after the trust affairs and Shri P. Narayan Bhatta is the incumbent to that office at present (2002 July).

The following activities of the Math in Calcutta are carried on in the name of Shri Purna Trust, under the auspices of Udupi Sri Puthige Math.

- Daily Puja to Sri Krishna, Sithe sameta Sri Rama, Anjaneya, Mrithika Brindawana of Sri Ragothama

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Swamiji, and Sri Raghavendra Swamiji as per Vedic rites.

- Special Pujas and Homas on important occasions like Poornima and Sanasta Chaturthi, etc.
- Organising on a grand scale, Aradhana of Sri Raghavendra Swamiji and Madhwa Navami.
- Functions in remembrance of great saints like Sri Jayathirtha, Sri Vyasaraya, etc.
- Assisting devotees in performance of religious rites.
- Organising weekly Bhajan on Thursdays, the day of Sri Raghavendra Swamiji.
- Organising cultural functions like music programmes on Purandara Das Day with a view to encourage young artistes and promote Dasa sahitya.
- Mass feeding of poor and destitute people.
- Providing accommodation facilities to devotees on visit to Calcutta.

The Math is open for public on all days from 8 A.M. to 11-30 A.M. and 5 P.M. to 8-30 P.M.

A three-day Aradhana Mahothsava of Mantralaya Guru Sarva Bhauma H.H. Sri Sri Raghavendra Swamigale is celebrated every year by the Shri Purna Trust in August. The Aradhana or Puja is conducted in the ritualistic manner at the Math premises. A recital of Carnatic music is held invariably on that occasion for which the Mysore Association Hall (P-94 Raja Basanta Roy Road, Calcutta-29) is made available free of cost by that institution. The Shree Bhagawan Vedavyasa Bhawan Society Bhajan Mandali sometimes conducts Bhajans at the Math premises in connection with the Aradhana Mahothsava.

H.H. Sri Sri Raghavendra Swamiji after whom the Aradhana Mahothsava is celebrated by the devotees of Udupi Sri Puthige Math in Calcutta was born at Bhuvanagiri, Kanchipuram, in 1571 A.D. as the son of Thimmanna Bhatta and Gopikamba. His maiden name was Sri Krishna Bhatta. He took Sanyasa from Swami Sudheendra Tirtha, and succeeded him.

During the 324th Aradhana Mahothsava of Sri Sri Raghavendra Swamiji (29-31, August 1996) Kumari S. Padmavathi recited Carnatic music with Smt. S. Bharati

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on the violin and Smt. Sumathi Narayanan (Calcutta T.V. artiste) and her troupe (Smt. Vasanta Kannan on the violin, Vidwan Sri S. Ramakrishnan on the Mridangam) presented *Kirthis* on Sri Raghavendra Swamiji. The 328th Aradhana Mahothsava saw the rendering of devotional songs by Smt. Deepti Prasanna (Vocal Artiste, AIR, Bangalore) with Vidwan Sri Nataraj Radhakrishnan on the violin and Vidwan Sri R. Srinivasa on the Mridangam.

The Sri Raghavendra Swamiji Aradhana is organised every year by a committee of devotees who have the requisite talent and energy to make the function a success. Male and female devotees of the Math volunteer to become members of the Aradhana Committee. Funds are raised for the function by collecting donations and bringing out a souvenir in which advertisements are printed. Multi-colour pictures of H.H. Sri Sri Raghavendra Swamiji, Panch Mukthi Hunuman, Sri Ram Baktha Hanuman, Gaja Lakshmi etc. printed in the souvenirs are treats to the eyes. Pictures of Sri Madhwacharya, Sri Sugunendra Tirtha Swamiji and other religious leaders are also included in the souvenirs.

Apart from the annual Aradhana Mahothsava, the Udupi Sri Puthige Math in Calcutta organises Geeta Sammelan and other religious functions. H.H. Sri Sri Sugunendra Tirtha Swamiji of Jagadguru Sri Madhwacharya Moola Maha Samasthanam, Sri Puthige Math, visited Calcutta in April 1999 during the Geeta Sammelan organised by the Shri Purna Trust. The Swami plans to develop the Math to enable the devotees to spend more time provided there is a spacious building. S. Mahalingam, Chairman, Ved Bhavan Bhajan Samaj, Kolkata, was nominated by His Holiness to strengthen the activities of the Math.

Conclusion

The people of Konkan settled in Calcutta, whether they belong to Hinduism, Islam or Christianity, are religious-minded to the core and are not interested in anything else. The Brahmins divided into three sects—Saraswats, Gowda Saraswats and Madhwas—are orthodox by any standard and they have striven their utmost to preserve their religion, traditions and rituals. Revolutions that have rocked Calcutta

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during the past one hundred years or so have not undermined their faith in their religion and customs. This is a matter of envy for average Calcuttans who swim according to the current. Western education and rapid technological advances have been embraced by them to the utmost, but they have kept their identity without sacrificing their cherished ideals and principles which are rooted deep in our Vedic Culture. The Mysore and Karnataka Associations take care of the cultural activities of Kannadigas.

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15. N.R. Acharya (Narayan Ramkrishna Acharya, [75], 58/1D Raja Dinendra Street, Kolkata-700 006) hails from Udupi and is the son of the late Udupi Ramkrishna. Reached Calcutta in 1946; widower, one son and 2 daughters; engaged in printing or rendering type-service in 23 languages and translation service in almost all the languages of the world since 1954 for advertising agencies.
16. V. Sreenivasa Pai (48/2A Gariahat Road, "Ashray", Kolkata-19).
17. Dr. Ratnakar D. Pai (53), Radiologist, hails from Mangalore. Son of the late M. Dinkar Pai. Attached to Wockhardt Medical Centre, Kolkata since 1989 before which he worked as Radiologist with Belle Vue Clinic, Kolkata from 1977 to 1989; married to Vidya Pai, two daughters.
18. Narayan Purushottam Pai (57), son of the late J. Narayan Pai and his wife Shalini, hailing from Kuzhupalli, Vypeen Island; Graduate; born and brought up in Calcutta; engaged in food processing, real estate, information technology etc; wife Shyamala; one son and one daughter (A 120 Lake Gardens, Kolkata-45).
19. Narayan Mukund Pai (47), Graduate, brother of N. Purushottam Pai; engaged in transport business; married Uma, one son and one daughter (A 121 Lake Gardens).
20. Nindasthalath Achyuta Ramachandra Pai (57) came to Calcutta in 1967; engaged in providing fire repellant systems to offices and housing complexes; wife Rajam; two sons (66/1A Bachcharam Chatterjee Street, Kolkata-34).
21. Uma Mukund Pai (38, Graduate), hails from Edappally.

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CHAPTER 3

MALAYALEES IN KOLKATA

Swami Ranganathananda is an internationally reputed Vedantist. As President of the Ramakrishna Mission, he is well known to the people of the metropolis of Calcutta. What is not known to most about the Swamiji is that he is a Malayalee, hailing from Trichur district. Many a Malayalee has distinguished himself in Calcutta (=Kolkata) in the past and is doing so at present. Mahakavi Kumaran Asan, historian Kuruvila Zachariah, anthropologist Ananthakrishna Iyer, *Mathrubhumi's* managing director V.M. Nair, poetess Balamani Amma and many more Malayalees were associated with Calcutta in the 20th century. Though Malayalees are a microscopic minority in Calcutta, their achievements are not insignificant.

I. EARLY MALAYALEES

There was contact between Calcutta and Kerala in the 18th century as the city was the capital of British India from 1774 to 1912. The Maharajah of Cochin State used to send his trading vessels to Calcutta in the 18th century, if not earlier, and we find Andre Bartolomeos Da Cruz, captain of such a ship, writing to his employer from this city on 2nd and 23rd November and 31st December, 1793. Da Cruz, a descendant of a Portuguese family, settled in Cochin, could lade a cargo of rice from Calcutta for sale in Ceylon. He stayed in the City of Palaces from 2nd November to 31st December 1793. He was thus the first Malayalee to have lived in Job Charnock's City for two months[1].

The name of the first Malayalee to settle in Calcutta is not on record. The East India Company established their

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factory or trading lodge at Tellicherry in North Malabar in 1708 or still earlier. The Company's ships used to have regular sailings between Calcutta and Tellicherry from the beginning of the 18th century and people from that port thus got an opportunity to visit this metropolis. The Ali Rajah and his queen, the Bibi of Cannanore, were in friendly terms with the East India Company. Their ships traded with Calcutta. Thus, Muslims or Moplahs from Tellicherry were the first Malayalees to settle in Calcutta. In fact, one such Moplah-Muslim was the first Keralite to build his own seven-storeyed skyscraper in Calcutta.

Bherun Hadjie was examined in the insolvency proceedings of Rajkissore Dutt in the old Supreme Court of Calcutta on Saturday, 25th June 1831, and his deposition was as follows : "I am a Nacoda in the employ of Koonchee Poonjee Khaha, a wealthy merchant of Tellicherry, who trades between that place and Calcutta. I am not his *mooktyar,* but make payments on his account when I receive instructions and money from him for that purpose. He never gave me directions for liquidating a claim due to Rajkissore Dutt. My master had a brig called the *Caudery,* which was made over to the Ranee of Cannanore. He was the owner of a brig called the *Tofick,* and had Nacodas named Shaik Caudery and Shaik Ally" (*Calcutta Monthly Journal* for June 1831, pp. 170-72).

Koonchee Poonjee Khaha is Kunhi Ponji Kaka in disguise. Kaka is the honorific title of address of Moplah-Muslims in Kerala. The testimony of Bherun Hadjie (Beeran Haji), the Nacoda or master of the native vessel, is clear proof of the settlement of Muslims from Tellicherry in the early part of the 19th century in Calcutta, if not earlier. A burglary which took place in the house of a Malabar merchant in Colootolla Street by the side of the Calcutta University/Medical College in November 1840 is reported in the *Calcutta Monthly Journal* (Miscellanea, p. 660) thus : "Burglaries are getting common again in Calcutta. Several have been perpetrated during the week. One was committed in the house of a Malabar merchant living in Colootollah. The house was entered by several robbers, most of whom, however, as a most unusual circumstance, have been taken by the Chowkeedar of the ward, who, poor fellow, well nigh

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got strangled for his unconstitutional vigilance. Property belonging to the Malabar is missing to the amount of three hundred rupees."

The Kalabagan mosque at the crossing of Chittaranjan Avenue and Mahatma Gandhi Road was believed to have been erected by Malabar Muslims in the early part of the 18th century. A cemetery was attached to it for the burial of 'Madrasi' Muslims and they said their prayers there. The Nagore and Madras Chulia (bangle-sellers?) merchants residing in Calcutta were thrown into a state of great consternation on the 29th of February 1840, in consequence of the Police having, in conforming to the orders of Government, refused to let them bury one of their sect in the burying ground, which they purchased about fifty years ago, near the Maçhua Bazar. "Three different petitions for permission to inter the dead Chulia, were presented to the Chief Magistrate, by the whole body of the Chulia merchants, with Khedar Mahomed, a respectable merchant and agent, at their head, but without effect. In one of these they stated, they had not drank a drop of water nor eaten a morsel of food from the moment that the deceased breathed his last, and will not be able to do so till the funeral ceremony of the deceased is performed; and that they would not on any account avail themselves of the common burying-ground for the Mosulmans at Manicktulla" (*Calcutta Monthly Journal* for March 1840, p. 168).

T.P. Bava Haji[2] from Tellicherry settled in Calcutta just before the Sepoy Mutiny, before the advent of the railways. He set up his shop at Bertram Street close to the headquarters of the Calcutta Municipal Corporation before the erection of the New Market by Sir Stuart Hogg. Dried fish and cane furniture from Kerala were the items he specialised in. His godown was in the nearby Cowie Lane. Almost the entire Bertram Street was a little Malabar before the 60's of the 20th century. P.M. Mammu, the Haji's son, moved to Kidderpore when the Docks were constructed and opened his eatery for *Puttu, Kadalai* and other Malabar breakfast items. His claim that he was the first to plant a coconut tree in Calcutta and thus spread the cultivation of this palm in Bengal is rather preposterous. As the first important Malayalee visitor to Calcutta was from the

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vicinity of Tellicherry, let us meet the astrologer of Maharajah Ranjit Singh.

Ranjit Singh's Astrologer

"Ootum Swuroop Nirioulboodhee Shunkernauth Joshee", astrologer of Maharajah Ranjit Singh, visited Calcutta in January 1833, just in time to take a holy dip in the sacred waters of Bhagirathi-Ganga at its confluence with the sea and pay his homage to sage Kapila at his temple in Sagar Island. Lord William Bentinck knew "Joshee" well, for he was by the side of the "Lion of Punjab" when the Governor-General met the ruler of Punjab at Roopur on 26th October, 1834. "Joshee" had an audience with the enlightened Governor-General during his stay in Calcutta. James Prinsep and other oriental scholars of Calcutta extended him a hearty welcome.

No stretch of imagination could make 'Joshee' a Malayalee from Malabar, which in fact he was. The mystery of the metamorphosis of *Jyotishi* into 'Joshee' was solved by Mr. K.M. Govi, Assistant Editor of Malayalam, at the Central Reference Library, Calcutta, whose family had matrimonial relations with the famous Malayalee astrologer of Maharajah Ranjit Singh, who was one of the earliest notable visitors to the City of Palaces. We do not know if the Court Astrologer of Ranjit Singh was given a welcome by the Malayalees of Calcutta during his visit. There is no denying the fact that there were Muslim traders hailing from his own native district in Calcutta during those days.

"Ootum Swuroop Nirioulboodhee Shunkernauth Joshee" was none other than Sankaran Unnithiri, who hailed from Karivallur, a village not far from Cannanore (Kannur) Railway Station in North Malabar. Sankaran, who fled from his native Karivallur, landed in Kasi, the holiest of the holy cities of India and the centre of Sanskrit learning. Sankarnauth Jyotishi, who earned fame all over India, was not a diligent student. He was sent to study Malayalam and Sanskrit in the traditional style at the village *Pathsala,* but he was more interested in mastering the art of *Kalaripayattu* or fencing. The neglect of his academic studies was frowned upon by his parents and he got a good scolding from them which took him to his heels and land in Benares. He became

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a disciple of Varahacharya there and mastered astrology and other branches of Hindu learning. After finishing his studies at Benares, he moved to Kanchi and became famous for his erudition in astrology and accuracy of his predictions. Rajahs and Maharajahs vied with each other in getting his services and retaining him as their court astrologer. Maharajah Ranjit Singh appointed him as his advisor and court astrologer and seldom took action without his approval in his military designs.

The fame of the Malayalee astrologer of Maharajah Ranjit Singh reached the ears of Rama Varma (Swathi Thirunal, 1829-1847), the ruler of Travancore, who was a versatile scholar in Sanskrit, English, Persian, Hindusthani, Marathi, Telugu and his own mother tongue, Malayalam. Sankaran was persuaded to join his services. The "Lion of Punjab" was reluctant to release his court astrologer. Sankaran visited his native land in 1835 and the following report from the Bombay *Durpun,* dated 16th March, 1838, is what led this writer to enquire into his history :

"We have had among us, for some time past, Ootum Swuroop Nirioulboodhee Shunkernauth Joshee, a pundit and astrologer of Runjeet Sing. This well-informed and intelligent person is a native of Tellicherry, from which place he went about twenty years ago on a pilgrimage to Benares, and thence proceeded to Jwallamookhee, from which place he was invited to the court of Lahore by Runjeet Sing, who had heard much of his learning in astrology. He cultivated the friendship of Mr. Wilson and other eminent persons in Calcutta, to which he paid a visit on his pilgrimage to Gunga Sagur. It seems that he has been employed on various occasions, both in the civil and military affairs of the Sikh chief, in proof of which he bears a wound which he received in a skirmish with the Pindharees. About three years ago, he procured the permission of Runjeet Sing to visit his family, and at the request of Maharajah, obtained an audience of Lord William Bentinck, who provided him with a pass, recommending him to the protection of all the English officers. Shunkernauth Joshee now returns to Lahore. He has travelled in almost every part of India, and has been honoured at the durbars of many native princes. He seems to have a favourable impression on the minds of all who

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have an opportunity of becoming acquainted with him, as may be seen by the numerous testimonials given to him by gentlemen with whom he came in contact. He has been honoured with an interview with the Governor, the members of Council, &c. (of Bombay); has received handsome presents from his Highness the Angria, Shett Jamsetjee Jeejeebhoy, and several native gentlemen, whom he has astonished by the profundity of his astrological studies. He is now in his forty-ninth year, and seems anxious after his return to Lahore, to pass the remainder of his life at Benares, where he erected a handsome temple, and some other religious works". This extract is quoted by the *Asiatic Journal and Monthly Register* &c., published from London, in its 27th volume, new series, for September-December, 1838, under "Asiatic Intelligence-Bombay", page 98 under the caption "Astrologer of Runjeet Singh".

Sankaran Unnithiri had taken up the service of the Maharajah of Travancore in 1835 as his court astrologer. Astrology was put on solid foundation at his instance in Travancore by establishing a most modern Observatory in the state capital, Trivandrum, in 1836, which is still going strong. John Caldecott was appointed the Royal astronomer of Travancore by the Maharajah in 1836.

Sankaran Unnithiri came to be known as Sankaran Pandala since his joining the service of the Maharajah of Travancore. Swathi Thirunal recognized his administrative abilites and appointed him a Judge of the Sudder Court and later he was promoted Commissioner of the Foujdari Adawlut. Born in 1790, he died in 1859, after serving Maharajah (Uttram Thirunal), Martanda Varma (1847-1860). Sankaran Unnithiri was engaged in literary activities as well in Trivandrum. He had collected a large number of Sanskrit manuscripts during his residence at Benares. His entire manuscript collection was presented to his patron, Maharajah Swathi Thirunal. He was engaged in translating *Devi Bhagaavatam,* one of the manuscripts, into Malayalam at the time of his death. Kasi, which made him famous, got a Satram or free inn from him at Manikarnika Ghat which goes by the name of Joshi Ghat today.

Attukal Sankara Pillai, son of Sankaran Unnithiri, was a minor poet of Malayalam unlike his famous astrologer

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father. In Dr. N.V.P. Unnithiri, sometime Principal Dean of Studies, Sree Sankaracharya Sanskrit University, Kalady, Kerala and now settled at Calicut (Kozhikode), we have a distinguished scion of "Ootum Swuroop Nirioulboodhee Shunkernauth Joshee". Another distinguished visitor to Calcutta, about a hundred years after the visit of the Court astrologer of Maharajah Ranjit Singh, was Maharani Setu Parvati Bai, who should be recalled here before we take up the migration of Malayalees into the metropolis.

Maharani Setu Parvati Bai

Maharani Setu Parvati Bai, who presided over the All-India Women's Social Conference, held at the Congress grounds (Park Circus Maidan), Calcutta, on 27th December 1928, was a remarkable lady. Travancore had several ladies as the State's rulers which included Maharanis Gouri Lakshmi Bai (1811-1815), Gouri Parvati Bai (1915-1929) and Setu Lakshmi Bai (1924-1931). Sir Bala Rama Varma (born 7th November 1912- died 1980?) was the son of Setu Parvati Bai. Both Setu Parvati Bai and Setu Lakshmi Bai were the grand-daughters of Rama Varma, the celebrated artist of Kerala, and were adopted in 1900 from the Mavelikkara royal family by Mulam Thirunal Sir Rama Varma. The ladies who ruled over Travancore were not *Pardanashins*. Both Gouri Parvati Bai and Lakshmi Bai used to visit the British Residents and receive Europeans in their courts without covering their heads.

Setu Parvati Bai received her early education from the hands of competent teachers. She was a lady of high principles, an unrelenting disciplinarian of exemplary character and wide outlook, an affectionate mother, progressive for her views, a scholar well-versed in Sanskrit literature and Malayalam—her mother tongue—and an ardent patron of fine arts. She travelled extensively in India and Europe and visited several countries in the Continent to see the trends in art, commerce and learning. She was a great believer in travel as an educative agency. In fact, Setu Parvati Bai was the first woman from the Travancore Royal House to go to the Continent with her son and daughter. She took great and abiding interest in the upliftment of the women of India. No wonder, why she was called upon to

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preside over the first, if we are not mistaken, All-India Women's Social Conference, held in Calcutta. In her able presidential address, she contrasted the high position of women in Vedic India with the comparatively low one occupied by them in Europe until nearly a century ago.

"It is now recognized that in ancient India when the Vedas and the Upanishads were produced and when this country was passing through one of its periods of real achievement, the woman was as active a member of society as man. The researches of scholars have now demonstrated that some of the Vedic Hymns owed their origin to women and amongst us there have been not only singers of sacred scriptures but authors of law books and mathematical experts. In regard to the right of property also Hindu Law at its inception was very liberal to the vindication of the rights of women to inherit property and it is argued that such rights were restricted only by recent judge-made legislation instituted by men who, unconversant with the original texts, have failed either to march with the times or to allow for and encourage the evolution of society on natural lines. The rights of the wife and daughter and other female relations to a share in property were wider in ancient and medieval India than they are today. But on the other hand even now, in many European systems women's rights are not as well safeguarded and recognised as in our Smritis. Speaking of my own country of Kerala, it may not be very well-known to all the members of this audience that the woman is the pivot of the family and her rights are fundamental and extensive. A large proportion of the property in Malabar stands in the name of and is enjoyed by the woman as the head of the household and innumerable examples of careful management and masterly administration can be produced from our annals."

The Maharani then dwelt at length on the many misconceptions about the position of women in Islam, on the evils of the system of Purdah, of child-marriage and child-widowhood, and of the ruinous dowry system, and urged the raising of the age of consent. Her observations on the divorce between conviction (or, rather profession) and practice deserve attention. She said:

"While on this topic, may I be permitted not only to

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remind ourselves but our brethren that the great difficulty in the way of Indian progress is the divorce between conviction and practice which has been so marked in the past and which has not even now died out. Many an ardent social reformer while eloquent on public platforms is apt to state his zeal and to weaken his advocacy when in his own environment.

"And he ascribes his feebleness in action mainly to his wife, mother or grand-mother. It is we therefore, the sisters, wives, mothers and grandmothers, that have to reflect on those problems and their solution and to make it impossible for the men to provoke our names as stumbling blocks to progress. How is this to be done ? The answer is simple and unequivocal. It can only be done by a rapid and comprehensive programme of women's education whereby women might become effective social and political factors in the body politic whereby they can help not only in the renaissance of Indian art and literature and Indian ideals but may be potent factors in social uplift."

Speaking in an optimistic vein Her Highness said :—"It is a pleasing feature of recent times that surmounting the difficulties and obstacles that lie ahead of them, Indian women have not only gained great distinction at the Universities and have become admirably qualified doctors and teachers but even the portals of the law courts have been invaded by a few who have taken to the profession of the law. Great tribute is due to the pioneers of such educational and professional enterprises but it is not so much an isolated examples of eminent intellectual activity that the progress of the country depends but upon the early or rather the immediate adoption of a programme of compulsory education for women as well as men which would enable both of them to be equipped for the race of life which is daily growing more and more arduous and exacting."

(When Maharani Setu Parvati Bai, her son Prince Sir Bala Rama Varma, Sir C.P. Ramaswami Iyer, Dewan, and others paid a visit to the Sri Sankaracharya's temple at his birth-place, Kalady, and the nearby Swami Agamananda's Ashram, the present writer and other boys were lined up in the Swamiji's Sanskrit School to welcome the royal guests in 1941. The text of the presidential address of the Maharani

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may be read in the *Indian Quarterly Register* for July-December, 1928. Substantial portion of it is also reproduced in the *Modern Review* for January 1929).

Kumaran Asan in Calcutta

Kumaran Asan (1873-1924), the great Malayalam poet and social worker, was educated at the Sanskrit College, Calcutta, in the early part of the 20th century. Neither the records relating to his admission, the course of study pursued by him, nor his Calcutta address are available from the College and family papers. Asan has acknowledged Kamakhyanath Tarkabaghish as his *guru* or teacher in the College. Asan's maiden poems were written under the pen-name of "Tarkabaghish's disciple". Since all studies on Asan have dealt at length with the influence of the Tarkabaghish on the young mind of the budding poet and nothing has appeared in Malayalam on that great philosopher, we have collected the following information about him, with due apology for this wanton diversion.

Kamakhyanath Tarkabaghish

Mahamahopadhyaya Kamakhyanath Tarkabaghish (1842-1937) was born as Kamakhyanath Chattopadhyay (=Chatterjee) at Pertabpur, Howrah district, as the son of Tarinicharan Chattopadhyay and his wife Katyayani, belonging to Rarhi Brahmins of Kashyapa Gotra. Tarinicharan's elder brother was Ramabrahma Siromani. Kamakhyanath married Sukhadadevi Dasi and through her had one son and three daughters. Akhil Chandra Chatterjee (M.A. LL.B., gold medalist) was an Advocate of the Calcutta High Court and Howrah District Court. Akhil Chandra married Sailabala and had one daughter (Bijolibala—married Shyamsundar Batabyal) and one son (Nrisinghaprasad—died at an early age). Thus, Kamakhyanath Tarkabaghish has left no male heir at present.

Of the three daughters of Mahamahopadhyaya Kamakhyanath Tarkabaghish we are concerned with only Rakhaldasi Devi, who was married to Gopal Chandra Daniari, as others were widowed and left no issues. Gopalchandra Daniari and Rakhaldasi Devi had two sons,

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Bijon and Jitendra Daniaris. Jitendra's sons (Sunil Kumar, Anil Kumar, Amiya Kumar and Ananda Kumar Daniaris) live at 23-1B Gyanendra Mitra Lane, Shyam Bazar, Kolkata-700 004. The three-storied house at 23-1B Gyanendra Mitra Lane was built by Jitendra Daniari in October 1934 when their original house by the side of the 55 Telephone Exchange in Bhupen Bose Avenue was acquired by Calcutta Improvement Trust for laying down that Avenue.

Kamakhyanath Tarkabaghish's own house at 111/4 Shyambazar Street, opposite Shyampukur Police Station, renumbered as 65 Shyambazar Street, changed hands after the death of Kamakhyanath and is now in the hands of Ghoses. The old house retains some of its distinctive architectural features. Akhil Chandra's house opposite Lal Mandir (in the midst of Central or Chittaranjan Avenue) was sold out.

Sunil and Anil Daniaris distinctly remember their great-grandfather who used to live at 23-1B Gyanendra Mitra Lane when they were too young. Daniaris are Gangulys and the title was conferred on them by the Muslim rulers. They owned a Zamindari in 24 Parganas, near Canning. Gopal Chandra Daniari died at an early age and Jitendra was an advocate of the Calcutta High Court. Kamakhyanath took special care of his great-grandsons. (Information collected on 14-7-2002 from Sunil, Anil and Anand Daniaris, who are all retired hands from service living as a joint family at 23-1B Gyanendra Mitra Lane. Two oil paintings of Kamakhyanath Tarkabaghish, one at Bangiya Sanskrit Parishad, 259 Raja Dinendra Street and another at Howrah Pandit Samaj, Church Road, Howrah are available. The Daniaris have a small picture of Kamakhyanath, a reduced copy of the one at Bangiya Sanskrit Parishad, in their family album, besides a very elaborate genealogy). Mahamahopadhyaya Kamakhyanath (or more correctly Kamakshyanath) Tarkabaghish (=Tarkabagisa) died on 10th March 1937 and we reproduce two short obituary notices, reserving the longer one to the perusal of the scholars themselves.

"We deeply grieve to learn that Mahamahopadhyaya Kamakhyanath Tarkabaghish is no more,—Kamakhyanath, the shining light of Nabya Nyaya in India! With him has

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passed away the last of that glorious band of Bengalee philosophers whose wisdom has shed lustre on the fair name of educated India. For years recognised as a creative interpreter in Nabya Nyaya, the most abstruse subject in the domain of Hindu philosophy, Kamakhyanath worthily maintained to the last day of his life the dignity of that hard philosophy which is pre-eminently a gift of the Bengalee intellect. His edition of the *Kusumanjali* and the *Tattvachintamani*, two masterly productions which won for him the laurels among philosophers, are abiding testimony to his great erudition and originality. As an examiner he was connected with this (Calcutta) University for a number of years. He was also distinguished as Professor of Sanskrit College, Calcutta, as an Honorary Fellow of the Asiatic Society of Bengal, as President of the Calcutta Pandit Sabha, as a member of the Board of Bengal Sanskrit Association and as Vice-President of the Nabadwip Bibudha-Janani Sabha. Upto the time of his death at the ripe age of 93, he held the Senior Professor of Nyaya at Nabadwip. Among the great scholars who sat at his feet the most distinguished were the late Mahamahopadhyaya Asutosh Sastri and the late Mahamahopadhyaya Bhagavatkumar Sastri. By the demise of Kamakhyanath the country has suffered an irreparable loss, specially Nabadwip, the nursery of Nabya Nyaya. We do not know on whom the mantle of the great philosopher will fall !" (*Calcutta Review,* April 1937, p. 125).

The Modern Review (April 1937, p. 484) in an obituary tribute wrote : "Mahamahopadhyaya Kamakshyanath Tarkavaghish died last month at Nabadwip at the age of 93. He was the leading authority in Navya Nyaya or the New System of Nyaya Philosophy. In addition to being an eminent scholar he was also a creative interpreter, as is evidenced by his "Kusumanjali" and "Tattvachintamani" published by the Asiatic Society. He was, sometime or other, professor, Sanskrit College, Calcutta, examiner to the Calcutta University, Honorary Fellow of the Royal Asiatic Society of Bengal, president of the Calcutta Pandit Sabha, member of the Board of Bengal Sanskrit Association and vice-president of the Nabadwip Bibudha-Janani Sabha. At the time of his death he held the office of the first professor of Nyaya in Nabadwip. He had an engaging personality. We

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saw him only once, and that was at the Albert Hall, Calcutta, when he presided over a meeting held to listen to an address delivered in Hindi by Pandit Madan Mohan Malaviya in support of his movement for giving initiation to members of the so-called untouchable classes. The Mahamahopadhyaya was then past eighty. But his presidential pronouncement in favour of Pandit Malaviya's contention showed the vigour of his intellect and the clarity of his judgement." (The obituary notice of the Tarkavaghish written by Chintaharan Chakravarti in the Yearbook of the Royal Asiatic Society of Bengal, vol. 4, 1938, pp. 132-134 is too long for insertion here).

II. MIGRATION OF MALAYALEES

The migration of Malayalees to Calcutta before the advent of the Railways was sporadic. The Railways reached Malabar in 1861 and through trains were running between Madras and Calicut by 1st May of that year. The Madras-Mangalore line, complete in all respects, was opened to traffic only in July 1907. Though the people of Malabar were able to travel by rail in 1861 to Madras, those of Cochin had to wait for another 40 years, for the Shoranur-Cochin harbour line was opened to traffic only on 16th July 1902.

The first Madras Mail steamed into the Howrah Station probably on 15th March 1907 as by that date the line between Kharagpur and Cuttack and the bridge over the Rupanarayan were completed. Ramkrishnapore, not far from the railway terminus at Howrah, was the place where the Madrasis or people of the former Madras Presidency comprising the four States of Kerala,Karnataka, Tamil Nadu and Andhra Pradesh, put up in the first instance. Keralites are still found at Ramkrishnapore. The area south of Bow Bazar was the quarter where the Malayalees settled in the early part of the 20th century. Gradually they moved to the south, first to Bhowanipore and subsequently to further south when Rash Behari Avenue was laid out. When the Calcutta Improvement Trust developed Park Circus, Lake Market and other areas between 1925 and 1940, the Malayalees were not slow to take advantage of cheap in rent and airy localities. The area comprised in the South Suburban Municipality

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(Behala-Barisha) became their favourite after the widening of the Diamond Harbour Road in the 60's, of the last century. The number of Malayalees living in North Calcutta, Lake Town, Salt Lake and other parts of the district of North 24 Parganas is too small.

Calcutta, the Intellectual Capital of India, has attracted fewer Malayalees, compared to Bombay, Delhi and Madras, on account of the distance from Kerala. The opening up of the Howrah-Madras rail line initiated the migration of South Indians to Calcutta. Malayalees were the last to come to Calcutta in search of jobs.

Malayalees in all walks of life, do not number more than 50,000 today in Municipal Kolkata or the city proper. They are rarely to be found in Metropolitan Calcutta (=Calcutta Metropolitan District or Greater Calcutta), the population of which was 7,040,345 persons according to the Census of 1971. The Municipal Calcutta in 1971 at the same time having an area of 80 square miles had a population of 3,148,756 souls. The South Indian population for the Metropolitan Calcutta stood at 2,21,000 in 1971. The present population of Metropolitan Calcutta is 14 million. The South Indian population has appreciably come down today (2003) on account of their exodus to the Arab World, North and South America, Australia etc. Decline of industries in the Calcutta Metropolitan region during the last 30 years has attracted no Malayalee to Calcutta.

The Census of India, 1901, Vol. VII, Calcutta, Part IV, Report, did not enumerate the number of Malayalees, though a few souls were in the city, but they were huddled together with Tamilians, who numbered 1,312 persons. The migration of Malayalees to Calcutta, therefore, started in the first decade of the twentieth century. The population of Malayalees in Calcutta, according to the Census of 1971, is only 14,533, whereas it was 5,225 (M 3,858 + F 1,367) in 1951. The Census Report is patently wrong, as the Christian population, for which church records are available, is more than that figure. The number of Malayalam-speaking people in Calcutta was estimated at 70,000 in 1973, which has come down to 50,000 on account of departures, migration to the Gulf countries between 1970 and 1990, and other reasons. The figure of 50,000 has been arrived at on the basis of

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membership of various associations and institutions run by the Malayalees themselves.

There was a spurt in the population of Malayalees in Calcutta during the period 1940-1970. The establishment of a number of Boarding and Lodging houses in South Calcutta during the forties and fifties was responsible for the concentration of Malayalees in and around Rash Behari Avenue, as their former citadel, Park Circus, had become saturated. The pioneer among hoteliers was the late Ponnani Rama Iyer (P.C. Rama Iyer). Rama Iyer had his original establishment at 57/2A Paddapukur Road, where a coal shop is now situated. The place was identified to this writer by Ponnani's nephew years ago. Ganapathi, Ponnani Rama Iyer's distant relative, still lives on the opposite side of Paddapukur Road. Rama Iyer had his original establishment shifted to a building just opposite Deshapriya Park (134 Rash Behari Avenue) about 1940. The area south of Rash Behari Avenue was not then the haunt of Malayalees. This Ponnani Brahmin was a pious and kind-hearted man, who not only provided the Malayalees with boarding and lodging from 1926 or so to 1940 at Paddapukur Road but also paid, at times from his own pocket, money for meeting their petty expenses till the fortune-hunter got a job. There are many a Malayalee who recalls the generosity of this hotelier even today. He served meals in the typical Malayalee style, on a banana leaf and the customer had to squat on the floor with the help of a small wooden platform. This writer had the pleasure of eating at his hotel on Rash Behari Avenue for more than a month on his arrival at Calcutta in 1955 as he was staying with his friends at 110A Rash Behari Avenue by the side of Priya Cinema (then not in existence). Ponnani Rama Iyer closed his business in 1968.

Bhowanipore was the centre of Malayalees in Calcutta between 1925 and 1947 along with other South Indian communities. Paddapukur Road was the centre of Malayalees, Asutosh Mukherjee Road (north of Nandan Road) that of Kannadigas, Harish Mukherjee Road (south-end) that of Telugus and Kansaripara-Sankaripara Roads that of Tamilians at that time. Their remnants may still be found in these areas. There were also lodges of Malayalees in Paddapukur Road, till recently. The lodge of Joseph (4

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Ganga Prasad Mukherjee Road), Das's Mess (42/8 Paddapukur Road), Kesavan's Lodge (12A Chakraberia Lane) etc. were well-known landmarks and haunts of Malayalees even in the 1960's. As this writer had personal friendship with Das (Mr. Joseph who hailed from Ashtamichira, near Mala) and Mr. Kesavan (who hailed from Nenmara), he will not be wrong in facts. The small hotel of Parameswaran Nair at Justice Chandra Madhab Road (next to the old factory of Philips, now turned into a garage) was patronised by Malayalees even in 1970's. The hotels in the Rash Behari-Lake Market area do not date before 1940 as the locality did not become the haunt of Madrasis before that year.

Komala Vilas Boarding & Store was the best establishment in the catering trade between 1950 and 1980. "The finest that Calcutta can offer for luxurious living in South Indian style" was Komala Vilas, C.V. Rama Iyer claimed. Hailing from Chittoor, Palghat, C.V. Rama Iyer started his business in a humble way at 73 Rash Behari Avenue, opposite Lake Market, in the year 1941. His provision store was (upto 1990), one of its kind in Calcutta where all Tamilian and Malayalee culinary items were sold. The coffee powder sold by him during the decade of 1960-70 enjoyed a high reputation. Rama Iyer is no more and his Komala Vilas has become a hotel for people of means. The next hotel, for boarding and lodging, was started in 1951 by P. Kesava Iyer, who hailed from Trivandrum, at 18 Park Side Road, in partnership with T.N. Rama Iyer, who hailed from Ponnani. There were originally two establishments, one under the name of Kesavan's Lodge at 34 Sarat Banerji Road, and another styled Rama Iyer's Hotel at Park Side Road. The business flourished, but the partners had differences of opinion. The partnership was consequently dissolved in 1969 and Kesava Iyer took over the hotels in the same year. The name of the original establishment at 18 Park Side Road has been changed to Thara Mahal with the renting of another premises. Kesava Iyer's hotels are no more in existence.

Ramakrishna Lunch Home (South Indian caterers of distinction : large, airy single/double rooms : garden, garaging facilities, service and personal supervision—special

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features : Boarding and lodging at 37 Hazra Road; Head Office and restaurant, 36 Lake Road) was originally started by V. Viramani Iyer's mother, who hailed from Mavelikara. The hotel changed hands and is now styled Hotel Swagat at 37 Hazra Road. The establishment at Lake Road was closed down in the 70's of the last century. Hotel Balaji, which was originally called Lakshmana's mess and subsequently Murugan Lodge, at 3 Lake Road, Calcutta-29, was started in 1948 or so by the late Lakshmana Iyer, who hailed from Pattambi. The hotel changed hands and P.S. Venkitarama Iyer, who hailed from Pallasseri, Palghat, ran it before its closure in 1980 or so. The National Lodge at the junction of Rash Behari Avenue and S.P. Mukherjee Road (P.-163 Russa Road, Calcutta-26) was opened in 1937 by N. Madhava Rao, who hailed from North Parur. This boarding and lodging house was demolished when the Metro Railway erected its Kalighat Station on the spot. However, Madhava Rao's Madras Hindu Restaurant at 23 Strand Road is now run by his son. Pure Nilgiri plantation coffee, electrically roasted and ground, was always available at the National Lodge.. Narayana Iyer, who hailed from Ottapalam, did good business in catering and his hotel at Tara Road flourished from 1954 to 1970. There were lodging houses at affordable rates by the side of Kalighat Park for poor Malayalee job-seekers. Gopalan's mess was a reputed establishment of that kind from 1950 to 1975 or so. The Calcutta Malayalee Samajam also functioned from 99 Russa Road during 1955-1965 with canteen facilities attached to it.

The establishment of a number of hotels within a stone's-throw was a great boon to Malayalees to settle in the Rash Behari Avenue and its surroundings. Moreover, easy communication brought all Malayalam-speakers to this citadel. The proprietors of the hotels had all their sympathies with the jobless. These hotels, besides offering credit facilties, served as unofficial employment exchanges, marriage bureaus, etc. for Malayalees who were not sponsored by the different denominational churches and informal groups. The services rendered by these small scale hotels should not be overlooked in the growth of Malayalee population in Calcutta. Besides providing lodging and boarding facilities, these hotels served wholesome vegetarian

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food to bachelors and others who were not living with families. Since the proprietors of these hotels were migrant Brahmins to Kerala, who were originally from Tamil Nadu, Tamilians also patronised them. Most of them hailed from Malabar, especially Palghat district, which before 1956 was part of Madras State.

The establishment of a number of restaurants in Rash Behari Avenue, Central Calcutta, Dalhousie Square and other areas, satiated the palates of the Malayalees who always felt home sick in the absence of Idli, Dosa, Wada, and Sambar. Most of the restaurants and hotels were established in the forties and fifties of the 20th century and there is no wonder there was a spurt in the Malayalee male population. Messing arrangements, either on division of expenses or payment of a fixed amount, also came into existence in many a locality. Unfortunately these served the bachelors only, but there was no establishment for Malayalee ladies exclusively, until Mrs. Rama Nair (residence : 44 Ekbalpore Road) established Ladies' hostels at 22/B Karl Marx Sarani and 11-B Mominpore Road in 1975 or so. Before Mrs. Rama Nair established her hostels, Malayalee girls had to seek the hospitality of known families and get admitted in hostels run by Bengali ladies. Most of the girls who came to Calcutta in search of jobs and later husbands lived in South Calcutta Bengali hostels. There were no less than 300 Malayalee working women in 1970 in Calcutta.

There are informal associations among the Malayalees which have rendered worth-while service. The various Malayalam congregations, besides helping social intercourse among the Christians, serve as clearing houses. The priests of these denominational churches wield considerable influence and help their parishioners in finding out jobs, rendering medical assistance, averting family crises etc. Marthomites and Orthodox Syrians had their hostels for boys before 1975. The Catholics started such hostels for working girls and boys later on. The churches of various denominations have helped immensely the migration of their members to Calcutta.

There are no such institutions among Hindus. Hindus are a heterogeneous population. The Hindu society is caste and class-ridden. Moreover, Hindus seldom assemble at one

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particular place in a week, in a month and even in a year. An individual Hindu belonging to a particular caste or community may extend a helping hand to his fellow caste-man or member of the community, but he seldom bothers to assist a member belonging to another caste or community. However, there are some informal groups among the Hindus coming from a particular place. These informal groups are the sponsoring institutions for employment opportunities. The name of the Taliparamba Sangham is foremost among such informal groups.

The Taliparamba Sangham is an unregistered body, the members of which hail from Taliparamba or Kannur district and its neighbourhood. Established in 1958 or earlier by the late M.V. Achyuta Warrier[3] for helping his natives whenever they approached him for a job or financial help, the people from Taliparamba started swelling in due course. They are no less than 200 strong today. They formed an informal group for sorting out their problems and keeping informed of the movements of their kith and kin among themselves. Every year an honorary secretary, president and other office-bearers are elected and a small amount of Rs. 10/- is collected from members annually by way of subscription. The Sangham looks after the welfare of its members and newcomers from the North Malabar area. Informal get-togethers, picnics, etc. are arranged for members and their families, so that camaraderie among the Taliparambans is kept up. Funds are used for helping the needy, sick and for charity. The Sangham has no fixed office, but accounts are presented at the annual general meetings. The honorary secretary's house serves as an office till his term expires. The Sangham has been functioning from Samba-Mirza Nagar, where they have a good number. The success of the Sangham is due to the willing co-operation of the members and their regional affinity. Unfortunately, no other informal group, cutting across caste, colour and creed, has come up in the field.

Malayalees are found in all parts of the city, but their concentration now is in Behala, Brahmapore, S.M. Nagar and Lake Gardens. Formerly they were concentrated in Park Circus, Rash Behari Avenue and Tollygunge. Park Circus was the stronghold of Kerala Christians, whereas Rash

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Behari Avenue was the centre of the activities of Keralite Hindus. Muslims from Kerala are spread all over in Wellesley, Dharamtala, Kidderpore and Matiabruz. Most of the people lived in rented houses before 1980's, but today the trend is for owning apartments.

The Malayalee population in Calcutta did not register any appreciable growth after 1970 on account of the unsettled political conditions, flight of capital during the Naxalite troubles, closure of a large number of industrial establishments and other factors. Moreover, opening up of avenues in Kerala itself, with the spurt in employment opportunities in Maharashtra and the lure of the Gulf countries etc. have kept the Malayalee population on the decline after 1970.

Though Malayalees are found in all walks of life and all professions, not a single soul has made a mark in the public life of Calcutta. There are still two or three Advocates[4] of more than 20 years' standing in Calcutta; they have not made a mark in the face of fierce competition in the profession. The Calcutta High Court had, earlier, a Registrar from amongst the Malayalees in the person of the late M.K. Panicker. Though there are a few practioners of allopathic medicines, chartered accountancy, engineering and Information Technology, none has made a mark. Majority of the Malayalees are service-holders and are birds of passage.

Many a Malayalee had distinguished himself in government service and commercial organisations in the 20th century, but to recall their names is difficult. The name of the late V.M. Nair, who was the first Indian Managing Director of Walford Transport Ltd. (71 Park Street), was well known after Independence.His wife, poetess Nalapattu Balamani Amma and her daughter Madhavi Kutty (Kamala Das, now Kamala Surayya) lived in Calcutta for a number of years. Murkot Kunhappa, who also earned a name in Malayalam literature, was in Government service, whereas P.N. Krishna Pillai, who was associated with the Calcutta Malayalee Samajam, was in the private sector. The names of S.V. Krishnan,[5] D.K. Manavalan, John Koshy, S.N. Menon, G. Joseph, S. Rajendran, M.G. Kutty, K.P.A. Menon and V.P. Ramachandran, who all belonged to the Indian

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Administrative Service, West Bengal Cadre, were well known in the Malayalee circles in the 20th century. Mr. Ramachandran, who hails from Nenmara, is still in Calcutta. Mr. R.K. Prasannan is the only senior officer of the I.A.S. cadre today stationed at Calcutta. There are two senior I.P.S. officers in West Bengal today and they are : V.V. Thambi and Mavelikkara Harisena Varma, the former working in the Calcutta Police Headquarters and the latter in the district of 24 Parganas, North. The names of the late S.K. Ramachandran, who served as the Joint Commissioner of Police, Calcutta, and R. Ramakrishnan, another I.P.S. Officer, may also be mentioned in this connection.

Malayalees were liked by their imperial masters. Most of the European firms have now changed hands, and the Marwaris, who stepped into the shoes of Europeans, were only too eager to get rid of the highly paid officers, whether they were Malayalees or Bengalees.

Calcutta has not produced a Malayalee industrialist or entrepreneur of national fame, not to speak of international recognition. There are some Malayalees now engaged in small-scale industries and trading. They may be categorised as (I) manufacturers, (II) exporters, (III) traders and (IV) service-oriented businessmen. Among the (I) manufacturers we shall include (1) P.K. Panicker (H.K. Industries Pvt. Ltd., 9 Kalibari Lane, Jadavpur—Banksoft automation software), (2) K.S. Menon (Plant Engineers-India, 73 Circus Market Place—chemical plants), (3) Roy Varghese Koyithara (Safrroys Machines Pvt. Ltd., 21/2A Gorachand Road—special purpose machines), (4) K. Chandra Mohan (Mohan Group of Industries, 31B Lake Road—castings etc.), (5) T. Gopalakrishnan Nair (61C Nirmal Chandra Street—Tea machinery), (6) Ramesh Narayanan (New India Steel, 7 Rabindra Sarani—steel furniture), (7) C.G. Menon (Durga Metal Industries, 56 Iswar Ganguly Street—stainless steel household utensils), (8) V.S.S. Nair (B.B. Rubbers Pvt. Ltd., 31 Sundari Mohan Avenue—conveyor belts, industrial rubber products, etc.), (9) N. Ravindranath (Suvochem Industries Pvt. Ltd., 24 Netaji Subhas Road, Room No. 26, 3rd floor—chemicals), and (10) P.C. Kutty (Non-Ferrous Castings Pvt. Ltd., 17/6 Mall Road—aluminium alloy castings).

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Those who are engaged in the (II) export business among the Malayalees we may recall the names of (11) K.P.V. Nair (K.P.V. Nair & Co./ India International Art Centre, 40A McLeod Street- -objects of art), (12) P.M. John (Meteor Pvt. Ltd., 5A Neelambar, 28B Shakespeare Sarani—ferrous and non-ferrous metals, minerals etc.), (13) Makkar Exports (Commerce House, Flat No. 9, 2nd floor, 2 Ganesh Chandra Avenue—CD Lens cleaner) and (14) N.D. Nair (Royal Link Exports, HA-129,Sector 3, Near Tank No. 13, Salt Lake City 91-sea food products).

Among the (III) Traders and order suppliers, we shall include the names of (15) T.N.G. Patanair (Eastern Industrial Trading Corporation, 92-B Chittaranjan Avenue—scientific instruments and laboratory chemicals), (16) Rajeev Lal (Nitesh Chemicals, P-64, Block 'A', Bangur Avenue—distributors of chemicals), (17) C.R. Vanugopal (Kelways International Corporation, 13/1A Govt. Place East, 3rd floor—effluent/sewage/water treatment plants), (18) Eppan Varghese (K.V. Varghese & Co., 18 Congress Exhibition Road—raw rubber) and (19) Rajeev Nair (Flame Craft).

Those who are engaged in (IV) Service-Oriented business include (20) R.K.Nair (Tata-Calcutta Transport Company, 43/3 Hazra Road—road transport & computers), (21) P.A. Nair (Hindustan Engineering & Marine Corporation, 228E Rashbehari Avenue—cargo handlers and shiprepairers), (22) C.S.R. Nair (Apsara International, 7 Waterloo Street—project engineers-electrical), (23) T.L. Jose (Electronic Systems, 10 Middleton Row, 'D' Block) and (24) C.O. Lawrence (Maria Electronics & Electricals, 1986—8 Mullen Street - computer systems).

There is not a single public limited company, established and run by Malayalees of Calcutta. The names of the businessmen among the Kerala Muslims are not repeated here as we have included them in connection with the note on Kerala Muslim Association. Malayalees are engaged in business in Calcutta in complete isolation and they do not know each other. No community feeling exists among them as in the case of Marwaris, who control the business and industry in West Bengal. We have only admiration for these Malayalees engaged in business for their tenacity and

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continuing in their chosen fields inspite of cut-throat competition from national and international giants. No Calcutta Malayalee took advantage of the boom in Information Technology industry. As most of the businessmen among the Malayalees are self-made men without capital resources, professional and technical backgrounds, it goes to their credit that they have ventured into uncertain fields. We want them to prosper by taking a cue from the business practices of Marwaris, who went out from Rajasthan deserts with nothing but their wit as their capital and produced Birlas, Goenkas, Singhanias, Bajorias and others.

There are well-established Malayalee traders and businessmen in Calcutta. They were very much prominent in tyre retreading, raw rubber, coir, dry fish, leather etc. In fact, the biggest tyre retreading firm in India was owned by a Calcutta Hindu Malayalee. Christians from Kerala enjoyed a monopoly in the business of natural rubber. Coir and coir products were the monopoly of a Hindu. Dry fish, fish meal, leather, cane furniture, etc. are the traditional items in which the Kerala Muslims are engaged.

Tailors hailing from North Malabar, especially the Iravas of Cannanore, have rendered signal service to the Calcuttans in dressing themselves in the latest fashion. Kunhi Bapu from Tellicherry was, probably, the first tailor to establish himself in tailoring in Calcutta, way back in 1911. The Madras Tailoring House, established by the late Bapu, in Central Avenue, was shifted to South Calcutta (67-B S.P. Mukherjee Road) in 1947. Bapu and Company are cloth merchants as well. Dhanraj, Bapu's son, is carrying on the business. Krishnan of Duro Tailors (crossing of Chittaranjan Avenue and Ganesh Chandra Avenue) was the first Malayalee tailor to construct a 7-storeyed building in Southern Avenue. "The process of intrusion of non-engalis", wrote Dr. Manimanjari Mitra (*Calcutta in the 20th Century,* p. 58) "had perhaps turned a full circle with the acquisition of a plot No. 53 Southern Avenue by Alam Palli Kuniyal Krishnan in 1960. This was so far as records reveal, the first reference of a South Indian purchasing land in Calcutta. He bought the land from a Mr. P.N. Roy at Rs. 41,922/-. Generally, South Indians came to Calcutta with the object

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of temporary settlement required of their employment or for commercial purposes. Throughout the years, when the non-Bengalis succeeded in asserting their claim on Calcutta's soil, the people from the south remained aloof. But the trend gradually changed and they also began to vie with the Bengalis and non-Bengalis, in land investment. Calcutta had become truly 'India's City'—it belonged not only to the Bengalis but now acquired cosmopolitan charateristics." The Madras Laundry, which was started in the forties by the late V.K. Panicker, who hailed from Kazhakkoottam, had more than a dozen branches in different parts of Calcutta. K.K. Ramachandran (1928-2003), who established his Elgin Dyers & Cleaners died on 3rd April, 2003.

Malayalees in general and Hindus among them in particular, had no attachment to Calcutta in the 20th century. They were eager to pack up at the earliest opportunity for settling in their own native places. It is difficult to find out Malayalees living in Calcutta for generations together. This is responsible for the absence of records and elders of the community who can trace their history. It was the earnest desire of every Malayalee to get married from his own community from Kerala, educate his children in his native State, and spend his last days in the soil of the land of the Perumals in the 20th Century. Malayalee ladies shunned the very idea of giving birth to children in Calcutta, though the best hospitals and maternity homes are at their disposal. They preferred to go home where even a trained mid-wife was not available 25 years ago. Malayalees did not develop a cosmopolitan outlook and permanent attachment to Calcutta in the 20th century. Though Malayalees stay in Calcutta, make their living, and spend the best part of their life in the city, their heart and soul are in Kerala. They consider themselves unworthy if they cannot rise in the estimation of their brethren in Kerala. However rich and talented a Malayalee in Calcutta may be, he has no standing among his own people in Kerala, if he does not measure up to them. This inferiority complex is haunting every Malayalee living in Calcutta.

The increasing number of Malayalees getting married to Bengalis is likely to reverse the trend of returning to

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Kerala after retirement from service. The number of inter-caste marriage among the Malayalees is on the rise and inter-state marriages are the rule among the younger generations who are born and brought up in the city as they have no moorings in Kerala culture. The orthodoxy of the Malayalees in social customs had stood in the way of increasing number of marriages taking place with the local population in Calcutta. This is no longer a barrier in the case of new generations.

Malayalam Journalism : The growth of the Malayalee population in Calcutta rendered it necessary the establishment of printing presses to meet the needs of handbills and other small items. The first Malayalam printing press was started by one Cheriyan, it is said, who had facilities in composing small notices. His establishment was located in Metcalfe Street, Central Calcutta. The failure of this press was the reason for establishing another small unit in Manoharpukur Road, Kalighat. Reshmi Printing, Rajdhani Printing, Sajit Printers etc. were well known in hand-setting. Desk Top Printing has revolutionised printing and facilities are now available for printing in Malayalam by offset process.

Calcutta Malayalees tried their hand at Malayalam journalism. The names of *Bhavani, Pulari* and *Kala* are mentioned in the category of monthlies as forerunners of *Kerala Reshmi. Kerala Reshmi,* as a monthly, was published from February 1969 to December 1972. Since then it was in irregular publication for about five years. It was edited, printed and published by Tiruvankulam Patros Naliath, who hailed from Trippoonithura. Besides running a Circulating Library, he embarked upon compiling a 'Marunatan Malayalee Directory' which had to be abandoned half the way on account of the enormity of the work. His printing press was originally situated at 19/4 Iswar Ganguly Street, Kalighat. Naliath continued his printing business (Reshmi Printing Co., Private Ltd.) from 53-C Mirza Ghalib Street, Calcutta-700 016 till 1975.

Rajdhani, perhaps the only Malayalam weekly published from Calcutta, was originally started by M. Sukumar from Sudhir Adservice, 311/14 Lake Gardens, Calcutta. As he could not run it independently, it was sold

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to N.C. Gurukkal, who edited, printed and published it from his Rajdhani Printing & Publishing Company, which he established for this purpose at 34 Ganesh Chandra Avenue. The *Rajdhani,* under the editorship of Narayana Chellappa Gurukkal, was published from May 1970 to August 1973. This tabloid weekly enjoyed considerable reputation and fought many a cause of the Malayalees. Hailing from Trivandrum, Gurukkal was a poet in his own right, and had to regretfully discontinue publication of the weekly on account of reasons beyond his control. But for the lack of patronisation on the part of the Malayalees and their associations in Calcutta, the *Rajdhani* would not have been discontinued. The publisher concentrated on job printing in Malayalam and English for sometime more before his passing away in 1986. *Pancha Varnam* was a children's quarterly published by T. Udaya Kumar from 162/23 Lake Gardens, the printing of which was done by Reshmi Printing.

Sajit Print (38/1E Shamsul Huda Road) was started in 1972 by the late Azhakampillai Parameswaran Nair (hailing from Kazhakkoottam, Trivandrum for providing type service to advertising agencies. He had facilities for typesetting in all 14 Indian languages, besides founts for printing in Malayalam. Ajit, his son, and Ammini, Nair's widow, are continuing the business after the death of the founder on Jan. 26, 1989. The last resort of all Malayalees to get their works printed in their own language was the Baptist Mission Press which had facilities for printing in 40 languages. Unfortunately, this 150-year old establishment had to be closed down in 1970 on account of labour trouble.

Calcutta today is without a Malayalam weekly or monthly publication. However, every bit of paper issued from the presses of Kerala find their way to Calcutta where Malayalees eagerly grab them. Though the dailies *Mathrubhumi* and *Malayala Manorama* have their editions from Madras, Bombay and Bangalore, it has not been found practicable to bring out an edition from Calcutta on account of paucity of readers. Popular weeklies like the *Mathrubhumi, Manorama, Mangalam* etc. are avidly read by the Malayalees in Calcutta and it is not unusual to see office-workers opening them even in the overcrowded buses and trams to glance through the contents. The *Malayala*

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Manorama is sold by newspaper vendors in Esplanade brought by air every day. Most of the dailies, weeklies, etc. are stocked by Malayalee shops in different parts of Calcutta, especially in Esplanade, Rash Behari Avenue and Behala.

Since the Malayalees in Calcutta have faithfully kept up their caste, colour and creed affiliations, it is time to write a few words about their community life. There is no communal feeling among Malayalees in Calcutta though they have community centres for looking after their spiritual welfare, socio-cultural needs and cultural identity.

III. RELIGIOUS ASSOCIATIONS

Kerala Muslim Association

Kerala Muslim Association (8 Lenin Sarani, Calcutta-72), a registered body, celebrated its Golden Jubilee on 6th April 2003. Muslims from North Malabar are the oldest among the Malayalee settlers in Calcutta. The families of A.C. Mohammed, A.C. Ummer Kutty, P.H. Pakki, K. Ammutty and others were engaged in the business of dry fish, leather etc. from 1875 onwards, if not earlier. Dried and salted fish were exported to Dacca, Chittagong and other towns of the present Bangladesh by these traders and they did a flourishing business. No wonder, the first 7-storeyed building in Calcutta was erected by one of the Malabar Muslims. The Faraday House, P-17 Mission Row Extension, at the corner of Ganesh Chandra Avenue and Bentinck Street is the first skyscraper in that part of the city. If we ignore the claim of the Tower House (5 storeys) in Bentinck Street to the distinction of being called the first multi-storeyed building, the claim of the Faraday House as the tallest building, even now, in that part of the city should be acceded. This imposing building with its commanding view of the city is the first fruit of the Malayalee enterprise in real estate. As we have traced the history of the migration of the Moplah Muslims of Malabar to Calcutta, we shall only add that their establishments in the New Market area are more than a hundred years old.

Most of the eateries run by the Kerala Muslims have kept a low profile. Beeru's Lodge, Wellesley Restaurant, Ankora Hotel, Rahmania restaurant etc. are not star

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attractions in Calcutta, but serve the poorer sections of the community. These Central Calcutta establishments are in the midst of their residential quarters as well. Most of the Kerala Muslims reside in the Dharamatala, Wellesley, Kidderpore and Matiabruz areas. Their number is estimated at 2000 now, though they were 5000 strong in 1970, just before the exodus to Gulf countries started. These Kerala Muslims have no family life as 90% of them have left their families in their native places. The orthodoxy of the Moplah lady is to a certain extent responsible for this social imbalance. Deliberate attempts on the part of their leading members have yielded results and there are today about 25 Moplah families in Calcutta. Even these Moplah women are seldom seen in any of their functions as they are debarred from taking part in their religious rites. The Moplah families live in isolated pockets of the city. A few Moplahs have also married local Muslim women. Most of the Moplahs pay visits to their families during their important festivals and domestic exigencies.

No Moplah is service-minded, unless he is in dire straits. Few have, consequently, taken up jobs with commercial firms and there is hardly a Moplah occupying a high position in any multi-national corporation in Calcutta. Some of them are really affluent, but their rank and file is composed of petty traders. There is no ostentatious living among them, as compared to Hindus and Christians among the Malayalees.

The Kerala Muslim Association looks after the interests of the Moplahs in Calcutta. The Association celebrated its Silver Jubilee in May 1977 and Golden Jubilee in April 2003. The association's main thrust is on the educational upliftment of their members in Calcutta and their families in Kerala. The Moplahs, even in their own native land, lag behind in education. A number of students are yearly awarded scholarships by the Association for prosecuting studies in technical and non-technical subjects. The Association is also promoting Arabic studies. Besides granting scholarships, financial help is given to the needy to purchase books, pay tuition fees etc. Paucity of funds is the only bottleneck in the grant of more scholarships and financial assistance.

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The humanitarian activities of the Association cover medical aid, temporary help to the stranded persons and others in distrees. The Association has got a well-equipped library and reading room which has stocked books in Malayalam and English, besides having a rare collection of Arabic and Urdu books. The Association periodically organises study classes, symposia and seminars in addition to spiritual, social and cultural functions.

The Association has lately started a Welfare Scheme for the benefit of the financially backward section of the Moplahs. Interest-free loans are being given to small traders and businessmen and a little over Rs. 25,000/- is the limit. A Madrassa is being run in the Association's office for imparting religious and temporal education as well as teaching Arabic, Urdu and Malayalam to the children of the Association's members and other Muslims. With a view to paying particular attention to the younger group, a Youth Wing was set up, entrusted with the task of stepping up all its activities, especially organisation of sports and games, library and cultural activities on a permanent footing. A Ladies' Wing was set up sometime ago to focus attention of the womenfolk of the Association and for their all round progress. The Garden Reach branch of the Association was set up in 1974 in order to expand the social and humanitarian activities among the members residing in the Matiabruz and surrounding areas. The Kerala Muslim Association has kept itself completely aloof from politics and has never worked as a linguistic and parochial organisation throughout its chequered history extending over 50 years.

Kerala Christians

Christianity originated in Kerala and spread to other parts of India. St. Thomas, one of the apostles of Jesus, visited Kerala in A.D. 52. All denominational churches are to be found in Kerala. It is but natural that Christians should have the same denominations wherever they settle. Naturally, Calcutta has no less than five denominational churches, viz. (1) Mar Thoma Church, (2) Orthodox Syrian Church, (3) Jacobite Syrian Church, (4) Roman Catholic Church, and (5) the Church of South India.

Though there is no record of the existence of a population

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of Kerala Christians in Calcutta during the 19th century, their presence in the city and around, especially at Serampore theological college, cannot be ruled out. Kerala Christians started reaching Calcutta in the early part of the 20th century. In the twenties and the early thirties of the 20th century, there was a commendable sense of fellowship and unity amongst the Kerala Christians residing in this great metropolis. Most of these Christians belonged to the theological, arts and science colleges of Calcutta and Serampore, but some of them were officers either in government or commercial firms. The most effective agency for promoting inter-denominational fellowship among the Malayalees was the formation of the Calcutta Malayalee Church. This was achieved by the prominent Church groups from Kerala in 1935 in order to conduct worship on Sundays and for pastoral care. They used to assemble at the Bishop's College, Calcutta, for the Sunday worship in those days and facilities were provided for worship according to the rites of Jacobites, Marthomites and Anglican Churches. This arrangement continued till the outbreak of the Second World War, when the Bishop's College premises were requisitioned by the Military for defence purposes. Since the requisition of the Bishop's College, the venue of the Malayalee congregation worship was shifted to the Holy Trinity Church, Amherst Street, Calcutta. As the only ordained priest available for honorary service in the early years, it was the privilege of Rev. Dr. C.E. Abraham, who was then a professor at the Serampore theological College, to help the Kerala Christians in the spiritual ministration in Calcutta and its suburbs for a number of years. The late S.K. George, Rao Sahib P.O. Mathai, P.C. Oomen and G. Mathai were the leaders of the community during these formative days.

The Malayalee Christian Congregation, Calcutta, consisting of all the non-Roman Episcopal Churches in Kerala came into existence in 1941. This was an arrangement by which facilities for worship according to the rites of the Jabobites, Marthomites and Anglican Churches were provided. In those days the number of Malayalee Christians in Calcutta was small and ecumenical co-existence under the name of Malayalee Christian Congregation or United Worshipping Community was

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considered a salutary arrangement. As years passed by and the number of Malayalee Christians began to increase, separate provision for the worship of each Church became a matter of necessity. The Mar Thoma Church has only a limited communion with the Church of India, and where there are no organised Mar Thoma worship, the Marthomites have the freedom to become members of the Church of India or the Church of South India. After giving this background of the various denominational churches, we shall give a brief resume of the activities of these Malayalee Churches. The St. Thomas Syran Christians are called Marthomites in popular parlance. Marthomites, as the name indicates, are the followers of St. Thomas, who was the first apostle to land in Kerala.

St. Thomas Syrian Church (= Mar Thoma Syrian Church, 29 Ahiripukur Road) owes its origin to the Syrian Christians in Calcutta when they organised themselves into a congregation for worship at the Bishop's College Chapel in 1935. Dr. C.E. Abraham of Serampore College helped the congregation as honorary Vicar during this period. The assistance of V.E. Norble, C.K. Jacob and Rev. T.D. Santwan was also available. This arrangement continued almost up to the time of the Second World War. During the War there was an influx of Syrian Christians into the city which resulted in the organisation of separate denominational worships. The result was the formation of the Mar Thoma, Jacobite and C.S.I. congregations in Calcutta. The Mar Thoma Church, as a separate congregation, came into existence in Calcutta in 1947. The congregation was officially organised under the vicarage of Rev. T.V. Thomas in 1949. Dr. C.E. Abraham served as the honorary Vicar till 1953. This was followed by the vicarages of K.M. Thomas, K.V. Jacob, Dr. K.V. Mathew, K.O. Sam, A.P. Jacob, John John, M.C. George, P.V. George and George Jacob (upto 1975) in the order in which their names are mentioned.

Soon after the official recognition of the Mar Thoma Calcutta Parish in 1949, the members of the congregation, though limited to 20, started collecting funds for building a church in 1952. The first donation to the Church Building Fund was received from a non-Marthomite, Mrs. Raphel.

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The first major financial campaign was started in the same year by holding a variety entertainment. The Youth Centre of the Church—the Mar Thoma Hostel—started in 1951 helped materially in raising funds. Annual Youth Camps were organised from the year 1952. The medical outreach of the Parish—the Janata Medical Hall (85/2E Ripon Street)—was also started in 1952.

Divine services were then conducted at the Methodist Church, Sudder Street, Calcutta. At a time when the Marthomites found it hard even to pay the rent of the Methodist Church, a Bengali lady, the late Mrs. Tarulata Mitter, donated a plot of land at 29 Ahiripukur Road. There were a large number of families living there in a slum.

An excerpt from Tarulata's letter addressed to the late P.C. Oomen announcing the gift of the property at 29 Ahiripukur Road may be given here : "...I am happy to hear that your parish in Calcutta is badly requiring some accommodation of your own for the last thirteen years.Now by the grace of my Almighty Father of Heaven, Earth and Sea, I am giving your Parish my property No. 29, Ahiripukur Road, for the erection of a small Church building for your moderate requirements. May God grant to you health and strength to begin the work for building the Church and let no time be lost. Both morning and evening regular prayers and service must be held. Let my God, the God of Abraham, Issac and Sarah, the great God Jehovah be with you all and bless you all to see the happy day of the Church and my God shine forth from above...."

Negotiations were thereafter started in which the late Oommen took a leading part. The Rt. Rev. Dr. Mathews Mar Athanasius, the then Missionary Bishop of the Marthoma Church, himself visited Calcutta to receive the gift from the donor, Tarulata, her sister Hemalata Roy and their friend, Mathur. The title deeds of the property were conveyed to the Mar Thoma Syrian Church on June 24, 1964. After protracted negotiations and resettlement of the slum-dwellers elsewhere, vacant possession of the property was obtained in November 1965.

The Rt. Rev. Dr. Mathews Mar Athanasius laid the foundation of the Mar Thoma Churh Centre on December 12, 1965. The construction of the building, costing about

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Rs. 2.75 lakhs, was entrusted with the Nazareth Engineering Co., Private Ltd., 1/C Asutosh Mukehrjee Road, who started the work in the month of March 1966 and two floors were completed in October 1967. The dedication service was held on November 11, 1967 by His Grace the Most Rev. Dr. Johanon Mar Thoma, Metropolitan, assisted by the Rt. Rev. Philipose Mar Chrysostam, the then Missionary Bishop.

The authorities of the Mar Thoma Church in Calcutta deserve congratulations on conceiving the plan of a Mar Thoma Centre consisting of a three-storeyed building, the second storey for worship, the top for social, cultural and religious activities, and the first for medical service. Here worship is combined with the ministry of education and the ministry of healing. In fact, the combination at the Mar Thoma Centre, of worship, medical aid and cultural activities, makes the Church relevant to the present day. In having the Church and the dispensary in one and the same building, the Marthomites have bridged the chasm between the secular and the sacred.

Orthodox Syrian Church

St. Thomas Orthodox Syrian Church (19 Smith Lane) is the spiritual centre of the St. Thomas Christians in Calcutta. There are about 200 families attached to this parish and the Church functions from its own premises. The Syrian Orthodox Church in Calcutta took shape when the members belonging to that denomination started their own divine services with their own priest. For quite some time they had to depend on the generosity of the authorities of the St. Mary's (Elgin Road), St. James Church (Lower Circular Road), Methodist Episcopal Church (Lenin Sarani) and the Armenian Church (Park Circus) for conducting their services on Sundays and other obligatory days. A Church Building Fund was started in 1952. A plot of land at 19 Smith Lane was purchased for erecting a church in 1962. The foundation stone was laid by His Grace Mathews Mar Athanasios, the Diocesan Metropolitan. The funds for the construction of the church building were raised by the members themselves. The construction was entrusted with Nazareth Engineering Company. The ground floor was completed in 1963 and on

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December 18 the dedication ceremony was conducted by His Grace Methews Mar Coorilos.

A parsonage was built on the first floor of the Church building in 1966, followed by the completion of the parish hall in 1971. His Grace Mathews Mar Athanasios, Diocesan Metropolitan, inaugurated the hall on September 26, 1971. The Silver Jubilee of the Orthodox Syrian Congregation was celebrated in 1972 attended by the then Governor of West Bengal, A.L. Dias, and Mother Theresa of the Missionaries of Charity.

The philanthropic activities of the Orthodox Syrian Church include the free distribution of milk to the children dwelling in the slum areas, clothes and sweets to the patients of the Premananda Leper Dispensary at Manicktala, etc. Funds are ear-marked for bringing succour to the victims of calamities like floods, cyclones, earthquakes etc. A relief fund is operating for the benefit of the orphanages in the city and other charitable institutions outside. The Youth Fellowship of the parish renders crucial services in the running of the Sunday School, organisation of fetes, staging of dramas, conducting of retreats, picnics, Christmas carol etc. The Catholicate Hostel run under the auspices of the parish gives accommodation to about 16 youths. A girls' hostel, under the care of a nun from Kerala, is functioning at Kidderpore, to give accommodation to 20/25 working girls.

The spiritual affairs of the congregation are conducted under the guidance of their own priest. The Church is managed by a Committee and there are wardens for various parts of the city. English service, once in a month, is being conducted for the benefit of the younger generation of the Orthodox Syrians.

Jacobites and Others

The Jacobite Syrians belonging to the Malankara Jacobite Syrian Orthodox Church under the Holy Apostolic See of Antioch and all the East, formed themselves into a separate denominational church in December 1975 and started conducting divine services on all Sundays at St. Teresa's Church Chapel, 92 Lower Circular Road, Calcutta, under the vicarage of Rev. P.C. Mathews. Within a short time, the Jacobites organised a choir with all musical

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instruments and many a talented singer. The Youth Association started functioning with all its vigour and vitality. The Jacobites constituted a Church Building Committee and presented a musical concert on 9-10-1976 by Raju and Latha for raising funds. The St. Mary's Jacobite Syrian Orthodox Church has since been erected at 64 Linton Street, C.I.T. Road, near Park Circus Maidan.

There are four more denominational churches of Malayalees, the details of which are left out here and they are : (1) St. Jude Malankara Catholic Church, 280 Diamond Harbour Road, Thakurpukur, (2) Assembly of God Church (Malayalam Section), 125 Park Street, (3) Pentecost Church, Sakher Bazar, Diamond Harbour Road, and (4) Church of God (Full Gospel) in India, 93/4 Karaya Road. The Christians of Kerala are very eager to have their own rites in divine worship and the result is denominational churches numbering 8 or so for a small community. In short, there are various denominational churches in Kerala and an equivalent number has been transplanted in Calcutta.

Roman Catholics

Roman Catholics from Kerala have neither a church building of their own, nor a Malayalam service on all Sundays and other obligatory days. They have only one divine service in Malayalam on second Sundays at 4.30 p.m. every month. The Kerala Catholic Social Service Club, a registered institution, was founded in 1957 by the late K.P. Thomas, who is better known as "Homa". The club had the unique honour of getting a lady as its president in 1958-59.

The Kerala Catholic Social Service Club (C/o Church of the Sacred Heart of Jesus, 3 Lenin Sarani) has been granting educational scholarships to deserving students. The Club's Benevolent Fund has been coming to the rescue of the needy. The Youth Wing of the Club is very active in its social and cultural activities like arranging picnics, One-Act play competitions, fetes etc. *Deepam,* a Malayalam-English quarterly, started in early 1957, and conducted by the late K.J. John (Advocate, 75C Park Street) was short-lived. The Arts wing of the Club, started in 1971, has been staging Malayalam dramas and conducting musical concerts, mono-acts, and fancy dress competitions every year. The Club has

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a small library of Malayalam and English books which are lent to the members on Sundays after 6 p.m. The Club is conducting a hostel (Alphonsa Bhawan) for working women at Prince Anwar Shah Road, under the supervision of a senior nun.

Church of South India

The Church of South India Malayalam Congregation (C/o St. Thomas Church, 9 Free School Street) is the counterpart of the Church of North India in Kerala. The parsonage is situated at 58-B Lower Range, Calcutta.

The Church of South India Malayalam Congregation, Calcutta, was established in the year 1952 under the Metropolitan of the Church of India, Pakistan, Burma and Ceylon. Later, with the permission of the Metropolitan and the recommendation of the C.S.I. Synode, it came directly under the Bishop of Madhya Kerala. The congregation had a steady growth all through the past. Now there are 72 families attached to the congregation. Compared with other parishes in this metropolis, the Church of South India is a small unit but the unstinted co-operation and liberal generosity of its members have made it self-supporting.

The year 1970 was a significant one in the history of the churches in India since it was decided to inaugurate the Church of North India on the Advent Sunday, the 29th November, 1970 at Nagpur. In Southern India also Lutheran Churches consisting of more than five lakhs of members joined with the Church of Southern India. The formation of the Church of North India paved the way for the beginning of a new era, the formation of the Church of India. This was no doubt a creditable achievement for a minority community.

The Church of South India Malayalam congregation, Calcutta, has regular worships, spiritual meetings and social gatherings at St. Thomas Church, Free School Street. Apart from these, house prayer-meetings and Bible classes are also regularly conducted. The Church of South India is also making special efforts to bring the ministry of Christ to every home and family and to train the youth to dedicate themselves to the constructive programmes of the Church in this problem city.

The Church of South India's well-organised Youth

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League takes a very keen interest in the affairs of the Church. The League's impact is felt in every sphere. The League extends its activities in sports and other cultural and social functions of the Church. Regular meetings for Bible study, panel discussions on different aspects and prayer meetings have helped the League members to deepen their insights and widen their outlook of life. The League members help different charitable organisations in and around Calcutta in many ways. The milk distribution scheme organised by the League members for the bustee children of Kidderpore was a success. About 100 children are given bread loaves on every Sunday.

The Church choir has also grown considerably with the addition of the surplice and processional cross donated by K.O. Cherian in memory of his wife, the late Kochumariamma.

Another noteworthy feature of the Church of South India's Calcutta Congregation is the Women's Fellowship which is extending its hearty co-operation in all fields of the parish. The ladies visit different hospitals in Calcutta and distribute sweets and fruits to patients on Christmas and Easter. The Women's Fellowship takes an active part in conducting Bible classes. Children are taught, in addition to Bible lessons and spiritual songs, Malayalam language which helps prepare the coming generation, who are born and brought up in Calcutta, to take an active part in the proceedings of the Malayalam Congregation of the mother Church. The Church of South India Congregation grants scholarships for study to a number of needy Bengali students at the College level. The *Edavakadootan,* a monthly, fills the communication gap. This four-page quarto is published in Malayalam-cum-English.

Hindus

Hindus have no religion, since Hinduism is only a way of life. Accident of birth makes a man a Hindu and few have read the Brahmanical scriptures which include the Vedas and Upanishads. The Malayalee Hindu in Calcutta belongs to all known communities in Kerala, i.e., Nambudiri, Tamil and Tulu Brahmins, Kshatriyas, Ambalavasis, Nairs, Iravas, etc. They have neither a temple of their trinities, Brahma,

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Vishnu and Maheswara; nor do they bother about such spiritual affairs. A small temple dedicated to the presiding deity of Guruvayoor has been erected in recent times and daily Puja is offered. The Guruvayurappan temple (3/1/1A Nakuleshwar Bhattacharjee Lane) is patronised by Malayalee Hindus and Tamil Brahmins in increasing numbers. The Sree Guruvayurappan Samajam (Registered) manages the affairs of the temple.

Since Durga is the sister of Bhagawati, who is worshipped in every village of Kerala, it is but natural that caste Hindus throng to the Kalighat Temple on important occasions. Though there are priests or *Vadhyars* among the Tamil Brahmins, it is not known whether there is one for the Malayalees. Most of them go home to perform religious rites or go without them. Few marriages were celebrated among the Hindus in Calcutta as brides and grooms preferred to court in the congenial climate of Kerala. The younger generation among the Malayalees, who have no cultural moorings, get married to local boys and sometimes marriages are performed at the Guruvayoorappan Temple for the sake of convenience. There are no religious organisations among the Calcutta Malayalee Hindus, but the existence of a number of Sastha Samoohams or devotees of Lord Ayyappa or Dharma Sastha, who is the presiding deity at the hill temple of Sabarimala, cannot be denied. Annual pilgrimage to the Sabarimala temple is not restricted to caste Hindus among the Malayalees but the Telugu and Tamil Brahmins are performing this rite in increasing numbers. There is a temple dedicated to Lord Ayyappa, which has been raised at the instance of the caste Hindus in Calcutta. There is daily worship at this temple.

Sastha Samoohan

The Sastha Samooham (Registered; 42 Lake Avenue, Calcutta) is engaged in the spread of the message of Lord Ayyappa of Sabarimala. The Sastha Temple housed on the ground floor of the building was thrown open to the public on November 9, 1975. The Dharma Sastha has been a great integrator of the peoples of India whether they belong to Kerala, Kanrataka or Tamil Nadu.

The Samooham was started in 1950 in a small room in

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the blind lane, in which a portrait of Lord Ayyappa, drawn by a local artist, served the purpose of worship. The Samooham functioned from this small room for 15 years and thereafter moved to a rented flat at 54 Southern Avenue. The Samooham was registered as a society in 1964 and started the annual Sastha Preethi festival which provided a forum for the Calcutta public to congregate at a common place for paying their homage to the Lord. The Samooham purchased a small plot of land, admeasuring 5.5 Cottas at 42 Lake Avenue, the registration of which was effected on July 19, 1972. Necessary funds were raised and His Holiness Jagatguru Sri Sankaracharya of the Kamakoti Peetham was invited to lay the foundation. The Sankaracharya laid the foundation of the Samooham building on October 25, 1974—Vijaya Dasami day. Official sanction was obtained from the Corporation of Calcutta to the building plan. The construction was commenced on April 23, 1975. The building was occupied in 1975, so that the Lord is worshipped every day from His own premises.

Akhila Bharatha Ayyappa Seva Sangham

The Akhila Bharatha Ayyappa Seva Sangham (139-B Sarat Bose Road) has been functioning from Calcutta since June 18, 1974. This is the 741st branch of the organisation, the headquarters of which are situated in Kerala. The Sangham renders all possible help to the devotees of Lord Ayyappa like supply of drinking water, medical aid, guidance in the jungle etc. to enable them to have a comfortable journey from Erumeli to Sabarimala. The volunteers of the Sangham are rendering signal service to the people of Calcutta during the visit of important spiritual leaders like the Sankaracharyas. The Sangham is also active during the annual Sastha Preethi celebrations of the Sastha Samooham. The Sangham opened a stall for keeping the footwears of the devotees during the celebrations of the Sri Ramanavami festival at the South India Bhajana Samajam in April 1976. The services of the Sangham are requisitioned on important occasions like the Bhagawatha Sapthaham. The Sangham conducts the Sabarimala trip to the members who register their names with it.

The Sangham conducted, for the first time, a mass

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Upanayana or thread ceremony for the poor children in 1976. Several *Upanayana* ceremonies have been conducted by the Sangham for the benefit of poor children. The Sangham is also active in marriage counselling.

Coffee House Ayyappa Pooja

The Coffee House Ayyappa Pooja (5 Chittaranjan Avenue) was a regular feature since 1958 for a number of years. The Ayyappa Pooja was originally started in 1958 by a few devotees of Lord Ayyappa from their residence at 2-C Madan Boral Lane, during the Mandalam (mid-November to December 25) period. The small room was felt insufficient as more and more devotees of the Lord thronged the Madan Boral Lane. The Pooja for the year 1967 was, therefore, conducted in the hall of the local Janasevak Vidyalaya.

The Central Avenue Ayyappa Pooja Committee (a registered society) came into existence in April 1972 and since then the Pooja was conducted at the India Coffee House hall under its auspices for a number of years. The Coffee House Ayyappa Pooja merged with Central Avenue Ayyappa Pooja Committee. This Ayyappa Pooja Committee is now inactive with the departure of its moving spirits to Kerala.

The S.M. Nagar Ayyappa Pooja Committee has erected its own building for holding the Pujas and worshipping the Lord daily in its own premises. Ayyappa Pooja is also conducted at Brahmapore where there is a good concentration of Malayalees.

Bhagawatha Sapthaham Committee

The Bhagawatha Sapthaham Committee (98 Amrita Banerjee Road) conducted the Shrimad Bhagawatha Sapthaha Yagnam (continuous recitation of the Bhagawatha Purana in Malayalam) from 1975 for a number of years. The third Yagnam was conducted from September 18 to 25, 1977 at the Thyagaraja Hall, under the direction of Anjam Madhavan Nambudiri of Guruvayoor.

IV. CULTURAL ORGANISATIONS

The cultural organisations of the Malayalees are secular in nature and the membership is open to all from Kerala.

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Foremost among the cultural organisations existing today (2003) are Malayalee Samajams at Calcutta, Behala and Salt Lake. There is also a Cultural Forum, besides the Mahila Samajam. Since the existing organisations are the legatees of the former ones, it is thought proper to give an outline of the cultural activities of the Malayalees since their arrival in the city.

"If two Malayalees meet at some place, they will form three Samajams; one for each other and a third as a joint venture", wrote a journalist sometime ago in a local newspaper. "Rightly or wrongly, more rightly I think, Malayalees are known to believe and indulge in groupism, parochialism, communalism and many other isms. They have often been accused of attempting to preserve individual status within the individual groups, and collectively not even being capable of a common approach to a common goal. This inherent characteristic of Malayalees (not unusual among non-Malayalees also) has often created rival organisations and splinter groups even among non-political platforms", adds an advertisement executive. An identity crisis is haunting the Malayalee in Calcutta.

Calcutta has witnessed the formation, gowth and decay of many an association promoted by Malayalees. Cultural organisations have sprung up as and when someone wanted to project his image, satisfy his ego, and wanted to come to the limelight. Invariably such *Gurus* had their own *chelas* or disciples to do everything possible for them. They steal the show in any function and those who associate with such organisations feel let down. Splinter groups lose no time in starting rival organisations. Consequently, the right-thinking people shun them, as such organisations court an ignominous death with the exit of the active workers. The personality cult has killed many an institution formed by the Malayalees in the past. This malady is characteristic of every Malayalee organisation set up in the past and functioning at present.

Malayalee Samajam (1914)

The first Malayalee Association in Bengal was formed in 1914 by some of the students of Serampore (Theological) College, who hailed from Travancore. As Rev. C.E. Abraham

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rose from a student of Serampore College to its first Indian Principal (1949-1959) and was the spiritual adviser of the Marthoma Church in Calcutta, we should say a few words about his life.

Cheruthottam Eapem Abraham (born 7th January 1898; died 18th March 1985) was a native of Melukara, 4 miles from Kozhencherry. Son of Eapen and his wife Anna, Abraham was educated at Mar Thoma Seminary High School (Kottayam, 1911-1914), C.M.S. College (1914-16) and Serampore College (B.A., B.D., M.A., 1921 from Calcutta University), and married Elizabeth Jacob, a Bengali lady in 1925. He rose step by step in Serampore College (Member, 1928; Registrar, 1929; ordained, 1929; Vice-Principal, 1940) and was conferred an honorary Doctorate in Divinity in 1948. After retirement from Serampore, Father Abraham was appointed Vicar of Mar Thoma Church, Kuttapuzha (1966-1967) and led a retired life till his death (interred 20-3-1985). His wife predeceased him (12-12-1984). Author of a Malayalam (*Sabha Charitra Sangraham)* and several English works (Manual of Church History, Pioneers and Leaders of the Church in India, 1938; The Founders of the National Missionary Society, History of the Mar Thoma Syrian Church, etc.), his biographical sketch (*Walking Humbly with God...)* was written by Rev. Dr. K.V. Mathew (Mar Thoma Theologcial Seminary, Kottayam, November 1986, viii + 72p). We quote the following paragraph (p. 7) from Dr. Abraham's biography :

"The students from Travancore formed a Malayalee Association (at Serampore Theological College) in 1914. They continued to play an active role in the life of the college. In 1917 they celebrated the 60th birthday (Shashti Poorthi) of His Highness the Maharajah of Travancore. The Association decided to send a congratulatory telegram to the Maharajah. Eapen Abraham seconded the proposal but he was not satisfied with that single act. He made the following proposals : (1) Malayalam Literature to be added to the College Library. (2) A portrait of the Maharajah to be placed in the College, and (3) A meeting be convened in which a brief and comprehensive life of the Maharajah be read and then published. A translation of the Bible was presented to the Library as its first acquisition in Malayalam literature.

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Here we see a patriotic Abraham who loved his people and their language. His new surroundings never estranged him from his cultural moorings." What happened to the Malayalee Association of Serampore College is not known to us. The Keraleeya Samajan was the first Malayalee association that was established in Calcutta.

Keraleeya Samajam, Calcutta, was probably the first socio-cultural organisation open to all Malayalees irrespective of caste, creed, colour and community affiliations. The very concept of a Keraleeya Samajam, when Kerala was not born, was revolutionary in thinking. Travancore and Cochin were princely states till 1947 whereas Malabar had become part of Madras Presidency after the Mysorean wars. The Keraleeya Samajam was established in 1929 and some of the members who worked with it confirmed it. The late Y. Kesava Menon (who was a close friend of the late Ram Manohar Lohia and George Fernandez, the present Union Defence Minister) was actively associated with this Samajam and it was he who confirmed the date of establishment to this writer. (Mr. Menon was an author of two books in English, a frequent contributor to the periodical press under pennames. He wrote for *Sajit* under the name Charlie). M.K. Panikkar (who was an Assistant Registrar of the Calcutta High Court in 1955 when this author landed in the city), Captain Madhavan, G.K. Menon and others, who are no more with us, were actively associated with this Samajam. The office of the Samajam was situated at 121 Chittaranjan Avenue, opposite Mohammad Ali (formerly Halliday) Park. This building is still standing and Suhrit Library & Niti Shiksha Pradayini Sabha occupies part of the ground floor today.

P. Sahasranaman who was associated with the Keraleeya Samajam recollects : "Around the late 1940's Mrs. Anne Mascreen and Kumbalathu Sanku Pillai, two senior leaders of the Travancore State Congress, visited Calcutta to mobilize all India support against Dewan Sir C.P. Ramaswamy Iyer's autocratic rule and his 'Independent Travancore' declaration. On being contacted by them to arrange a public meeting I along with Vallathol Narayanan Kutty Menon met the secretaries of the Keraleeya Samajam and other organisations.

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"The Koraleeya Samajam was just a tiny organization of a few office executives and the others were community based. All of them however were against coming on a united platform even for a national cause. I along with Vallathol Narayanan Kutty took the initiative ourselves and organized a public meeting at the Calcutta University Institute Hall, in College Street. We invited all the Malayalee organizations also. The reception was a grand success. Thereafter we persuaded the Keraleeya Samajam to arrange a reception on their premises to which the Catholic Association president Mr. K.P. Thomas and some others also attended. I was then an executive committee member of the Students' Federation, City College unit.

"Along with many young Malayalees we appealed to these organisations to unite but failed. However in the next general body meeting of the Keraleeya Samajam we attended in full strength and through a compromise proposal, got elected K.P. Thomas (Homa of *Hindusthan Standard)* vice-president, Vallathol Narayanan Kutty, secretary and many young men including C.V. Nair as working committee members.

"In response to a call by all Malayalee organizations outside Kerala, to organize a thousand strong trained volunteer force and collect one crore rupees to fight against Independent Travancore Declaration, we also convened a meeting in Calcutta and formed the Kerala Liberation Committee, Calcutta unit, with Mr. K.P. Thomas as President, Mr. P. Sahasranaman as Secretary, and C.V. Nair as our representative to visit Bangalore and to lead our volunteers to the All India Conference of Malayalee Samajams held there. A powerful campaign was organized in Calcutta in this connection and a large number of young men came forward who later formed the core of active workers of the Calcutta Keraleeya Samajam.

"After the declaration of Independence of India in 1947 communal riots broke out in Calcutta on a large scale. Hindus and Muslims started killing each other and many Malayalees in Calcutta were trapped in riot hit areas fighting for life.

"Immediately the Keraleeya Samajam formed a rescue and relief committee with P. Sahasranaman as convenor

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and more than a hundred young men as volunteers. These volunteers at the risk of their own lives went to riot areas and rescued a large number of Malayalees particularly from hotels, lodgings and homes in Central Avenue, Muchua Bazar, Park Circus, Kidderpore, etc. The National High School building was taken to lodge and feed these people. A relief committee with support of all Malayalees was formed and a large number of Malayalees were lodged and fed for about 150 days". (*Calcutta Malayalee Samajam Golden Jubilee Smaranika,* 2001, p. 53).

After Independence the office of the Keraleeya Samajam was shifted to 114/4 Lake Road, Calcutta. The members of the Keraleeya Samajam were marked men after the second congress of the Communist Party of India held at Mohammed Ali park (February 28- March 6, 1948). The Party was banned in March 1948 and top leaders were arrested after 26th of that month. Sixteen members of the Keraleeya Samajam were arrested by the Police in March 1948 when they were holding a meeting at the residence of Vallathol Narayanan Kutty Menon at Lower Range (Park Circus) which served as the Samajam's Secretary's office. The members who escaped arrest thought it prudent to leave Calcutta. P. Sahasranaman who was elected Secretary of the Samajam in 1949 could not continue in office and he was succeeded by N. Damodaran Nair. The activities of the Samajam came to a standstill after the arrest of its Secreary and Calcutta went without a socio-cultural organisation for Malayalees for the next two years. It may, therefore, be said that the Keraleeya Samajam existed from 1929 to 1949 as we have not seen their records.

Kerala Club

Another organisation which deserves mention here is the Kerala Club, which was probably formed in 1948 by the elite among the Malayalees. The office of the club was at 11 Gokhale Road and subsequently it was shifted to 44/2 Lansdowne (now Sarat Bose) Road. V.M. Nair is mentioned as the founder of this Club. The club admitted only those Malayalees who drew a fat salary—not less than Rs. 500 per mensem in those days and the monthly subscription was Rs. 5/-. Consequently the membership was limited to a

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fortunate few. The Club appears to have been liquidated in 1954. The former existence of a Kerala Association, (137A Jhowtala Road & later on at 3 Park Lane) is testified by the elders of the community, but there is no record of its activities. The period of its existence is tentatively fixed from 1951 to 1954. Some account of the now defunct Kala Parishad is given here as it did some good work.

Kala Parishad

Another cultural organisation which earned a name for itself was the Kala Parishad. Originally started in 1957, it had its office at 42 Southern Avenue. The office was shifted to 176 Syama Prasad Mukherjee Road. It was a registered organisation and directed its energies in developing music, dance and drama. The records of the Parishad, made available to us by Thazhekattu Bhaskara Menon (who hailed from Chendamangalam and now settled at Ezhikkara, N. Parur), who was associated with it for a long time, shows that the institution did wonderfully well. "During the last seven years, in spite of distracting temptations and insurmountable difficulties, we never deviated from this path. We are convinced of the nobility of the ideals for which this organisation stands and this conviction gives us strength", said the Secretary in his report for 1964. The sixth anniversary of the Parishad was held on 27th and 28th April 1963 with a grand programme of dance, drama and music. Prof. N. Viswanathan, the reputed scholar-actor, inaugurated the programme. It was at this function that the Parishad ventured to bring out some experimental theatrical items on the stage like Shadow Play, Pantomime etc. The drama, *Vila Kuranja Manishyar,* was staged on the occasion and the Dramatic Section of the Parishad earned high encomium for the excellence of the show.

The Parishad celebrated the 150th birthday of Maharajah Swathi Thirunal of Travancore, a Carnatic musician and composer of ever-lasting fame, in 1963. The Parishad presented the Guruvayoor Sisters to the Calcutta public in February 1964 and staged the musical, *Thoovalum Thoombayum,* in that month. The name of the Kala Parishad spread to the nearby areas and the Kerala Club of

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Jamshedpur invited its Dramatic Section to stage a drama there.

The Seventh anniversary of the Parishad was conducted on July 18, 1964. This was inaugurated by Prantosh Ghatak. Kalady Gopi's *Thilakunna Kadal* was staged on the occasion by the Parishad's Drama Section. The same play was staged again on December 26, 1964 in Calcutta under the auspices of the Rasika Ranjana Sabha. The Parishad staged three dramas, viz. *Vila Kuranja Manishyar. Ettile Pasu* and *Papikalku Parudisa* on 13, 15 and 16th March respectively in 1965. On June 12, 1965 the Parishad staged Thoppil Bhasi's *Aswamedham.*

The 8th anniversary of the Kala Parishad was celebrated on October 24, 1965. The variety entertainment presented on the occasion included Keli-Kettu, oriental dances, shadow play, Kaikottikali, etc. The Parishad performed Kainikkara's *Agni Pareeksha* and Ponkunnam Varki's *Visharikku Kattu Venda* on November 27 and 28. The Kathakali performed by Professor Vijayan and party on December 26 & 27, 1965 was highly appreciated by the Calcutta public. On April 22, 1966 the Parishad presented a Katha Prasangam by Veloor Krishnan Kutty and on the following two days staged two dramas, viz., (1) *Vishakattu* and (2) *Mrigam.*

The Parishad had a small library with more than 1,000 titles. A manuscript magazine, *Prathibha,* was circulated by the Parishad and existed for four or five years. The Malayalam coaching class of the Parishad was popular.

The Parishad did commendable work in Calcutta, but towards the end, it degenerated into a den of people with vested interests without 'Kala'. It was closed down in 1970, if we are not mistaken.

Bengal Kerala Cultural Society

The Bengal Kerala Cultural Society (1 Victoria Terrace), was established on June 10, 1973 with the object of promoting culture and fine arts of Kerala and West Bengal. The Society's aims and objectives were : (a) to promote, arrange, and foster a wide variety of cultural contacts between West Bengal and Kerala by exchange of artistes and ideas in the fields of literature, drama, music, dance, films, and other fine arts, (b) to function as an apex

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body of Kerala social and cultural associations in Calcutta, (c) to promote, erect, build, manage, and operate a modern auditorium with related facilities in the city of Calcutta, the said auditorium being utilized generally for the encouragement of fine arts of Kerala including dance, drama, music and films, the popularisation of such fine arts in West Bengal and simultaneously cultural exchanges in all fields between Kerala and West Bengal, (d) to provide and manage educational facilities, especially for the study of the Malayalam language, and the dance, literature and music forms of Kerala and West Bengal, (e) to organise and encourage the provision of relief, welfare measures including health, nutrition and similar facilites for the needy and distressed, and (f) to do all such other acts as are conducive to and incidental to the above stated objectives.

The founder associations of this apex body of socio-cultural organisations of the Malayalees were : (1) Calcutta Kerala Samajam, (2) Calcutta Malayalee Samajam, (3) Kerala Cultural Forum, and (4) Keraleeya Mahila Samajam, all registered institutions. The Mahila Samajam and Malayalee Samajam backed out. The Bengal Kerala Cultural Society collected funds for erecting a suitable auditorium. The Society collected, by staging dramas, conducting music concerts etc., a sum of Rs. 38,000/-. The late Chandran Tharoor, who was the Advertisement Manager of the *Statesman,* was the brain behind the Society, assisted by the late K. Balakrishnan Nair of the United Tyres.

The records of the Calcutta Malayalee Samajam show that a preparatory committee for the formation of the Bengal Kerala Cultural Society was formed on 26th November 1972 at a meeting held in the Samajam premises. The convenor of the preparatory committee was the late M.G. Kutty, I.A.S. The first managing committee of the Society consisted of P.K.K. Nambiar (President), K.B. Bair (Vice-President), Chandran Tharoor (Secretary), P. Govindan Nair (Joint Secretary), and K.V.A. Nair (Treasurer). M.G. Kutty, C.B. Menon, P.A. Abraham, C.V. Nair, N.S. Nair, T.B. Menon and others were on the Committee as members. This Society could not function for more than 5 years as differences of opinion cropped up among the representatives of the

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constituent associations and departure of moving spirits behind the Society. The defunct Suprabha (a drama group), Suhrid Sangham etc. were associated with the Samajam. The Calcutta Sahitya Vedi was also associated with the Samajam.

Calcutta Sahitya Vedi

The defunct Calcutta Sahitya Vedi was established in 1972 at the instance of Mrs. Santha Nair, a novelist, and K.M. Govi, who was then the editor of Malayalam at the Central Reference Library, (C/o National Library of India, Belvedere, Calcutta). The Vedi had no membership fee, but the Malayalees who were endowed with literary talent assembled at one pre-arranged place to discuss current trends and topics in Malayalam literature. The informal discussions were conducted under the guidance of the Vedi's office-bearers, President and Secretary. The Vedi celebrated the Unnai Warrier tercentenary, Asan and Vallathol centenary etc. in a befitting manner. The portraits of Mahakavis Kumaran Asan, Ulloor and Vallathol adorning the portrait gallery of the National Library are the Vedi's presentations. The celebrations of the centenaries of the Mahakavis were held with the close co-operation of Malayalee Samajam and other organisations.

The Calcutta Sahitya Vedi organised annual all-India literary competitions for the college and high school students in Malayalam. Prizes were awarded to the participants in poetry and short-story writing. The first and second prize winning poems and short stories among the college and high school students were published in the Vedi's annual. Besides organising these literary competitions, the Vedi held its annual meetings by inviting some eminent literary figure to be guest in chief. Eminent Malayalam writers like P.C. Kuttikrishnan, P. Kunhi Raman Nair, Akkittath Achyuthan Nambudiri, Evoor Parameswaran, S. Guptan Nair and others graced these annuals at one time or other. The Vedi raised funds by publishing a souvenir for which advertisements were collected. The funds at the disposal of the Vedi, after meeting the expenses connected with the annual, were either spent for purchasing books or donating to schools and colleges. The Vedi was very much active in

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1972-1982 after which it became moribund due to the departure of the moving spirits. K.M. Govi, after his retirement (1987) and that of his wife Pushpaveni (1992) from National Library as Deputy Librarian, is now settled at his native place (Korapuram House, Chettan Kunnu, Tellicherry-1). The defunct institutions served the Malayalees in their humble way. We shall now take up the activities of some Malayalee organisations which are in the decay. Since the Mahila Samajam is the oldest institution of the Malayalees existing in Calcutta today, though not very active, let us take stock of the activities of the ladies.

Keraleeya Mahila Samaj

The Keraleeya Mahila Samaj was established on August 14, 1941 and can claim to be the oldest Malayalee organisation still eking out its existence. As a registered body, it functioned from 30A Paddapukur Road for about 50 years. The departure of Mrs. Ammini S. Menon from 30A Paddapukur Road, Bhowanipore, to her native place Chalakkudy, in Kerala in 1991 or so, left the Samaj without a home for sometime until it found a resting place at 31A Jhowtalla Road, Park Circus.

The membership of the Keraleeya Mahila Samaj even in its heydays never exceeded 100 though it cannot claim more than 50 at present. Credit should be given to the founders of the Samaj in organising even this small number as Malayalee ladies were orthodox in those days. Though caste, colour, and creed affiliations are not standing in the way of becoming a member, the condition that the applicant should speak Malayalam is obligatory. The first president of the Mahila Samaj was Lady Madhavan Nair. The founder members were : Misses M. Ghosh, Miss Madhavikutty Amma, and (all Mrs.) K.G. Menon, Sita Kunhappa, M.K. Panicker, Devaki Marar, Ammini Subram, P.K. Raghavan, K.V.N. Nair, Thankam Panicker, Joseph Kuttiparamban, George Varghese, K.B. Menon, P.C. Mathews, Janaki Menalar, Ammini Rajappan, Madhavi Warrier & Ammini S.Menon (Secretary). Poetess Nalappattu Balamani Amma was its President for some time.

The chequered history of the Mahila Samaj may be traced here. Almost all Malayalee families in Calcutta were

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compelled to leave the city during the Second World War when Singapore fell. The Samaj's activities were temporarily suspended. The members got together towards the end of 1945 and resumed their activities with a new determination. The ladies staged Swami Brahmavrata's *Anarkali* in February 1949 with an all-female cast, thus raising the curtain of Malayalam theatre in Calcutta, and raised funds for renting out a premises at No. 3 Chowringhee Terrace where they could hold their social, cultural, sports and dramatic activities. They conducted classes in Malayalam, Bengali, Hindi, tailoring and cooking. Classes in Kaikottikali, Ashtapathi, Batik and Shola work were held till 1980's. Though the Samaj had a reading room and library, it can no longer boast of them.

Malayalee ladies did not lag behind in rendering social service. The refugees from East Bengal (now Bangla Desh) who flocked to Calcutta following Partition, created a problem to the authorities. Unmindful even of their personal health and comforts, Malayalee ladies volunteered to attend on people suffering from cholera and small-pox at the refugee camps at Howrah and Sealdah railway stations.

The Samaj was represented on the All India Women's Food Council, the Mahila Seva Samity and the Women's Co-ordinating Council. It enjoyed the recognition of the Central Social Welfare Board and in appreciation of the good work done, an amount was sanctioned for the maintenance of its Children's Welfare Centre opened by Mrs. Lakshmi N. Menon in November 1955. The Samaj bagged three prizes for demonstrating cooking non-cereal food.

The ladies had, in the past, successfully presented many a Malayalam drama, music concert, Kaikottikali and fashion parade. Special mention may be made of a rare presentation of Kaikottikali for two hours in 1974. The Samaj presented One-Act plays from time to time with ladies taking all male roles since the staging of *Anarkali* in 1949. "Women's Vanity" was the first drama staged under the auspices of the Samaj at Khemka Hall, Ballygunge in 1973, in which actors handled male roles. The Samaj, on the occasion of its 35th anniversary, staged a drama, *Gandeevam,* written by Ayyaneth, at the La Martiniere School Hall on December 26, 1976. This was a musical and was directed by Evoor

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Krishnan Nair, who was commissioned for this purpose. The cast included amateur actresses drawn from the members of the Samaj and outside as well. The music was provided by K.V. Narayanan, for which songs were sung by Mohan and Saraswati Radhakrishnan. Evoor was again commissioned by the Samaj to stage *Uttarayana Pakshi* at the Tapan Theatre in 1982, Rash Behari Avenue. Lyrics, music and direction were all the work of Evoor for this production. The 45th anniversary of the Samaj was celebrated at Kala Mandir and Evoor again staged a playlet 'Da Varanu da Varanu'.

The Golden Jubilee of the Keraleeya Mahila Samaj was celebrated on 26th/27th October 1991. Playback singer Unni Menon and party's music concert, Kuchipudi dance by Delhi couple Raja and Radha Reddy, etc. were the highlights of the Golden Jubilee celebrations. The departure of Mrs. Ammini S. Menon on 26th October 1991 for her native place left the Samaj without its moving spirit after the Golden Jubilee celebrations.

The Mahila Samaj's membership fee was only One rupee a month for a long time and this was raised to Rs. 5/- after 1990. The Samaj tried its best to get one bed reserved for ladies at Shishumangal or Ramakrishna Mission Seva Pratisthan at 99 Sarat Bose Road for which funds were raised by collecting subscriptions, presentation of cultural shows, publication of souvenirs etc. The Samaj, these days, organises fun and fiesta on a regular basis, which, apart from being a major social event, for its members, also helps as a major fund raising activity. The Keraleeya Mahila Samaj, which is now more than sixty years old, is the oldest existing and not so active organisation in the city.

Calcutta Malayalee Samajam

The Calcutta Malayalee Samajam (22 Russa Road East, 2nd Lane) is a registered institution, now functioning from its own premises. As the Malayalee Samajam has completed 60 years of useful service to the people of Kerala living in Calcutta without any caste, colour and creed differences, we shall be partial to its activities. The Golden Jubilee celebrations were inaugurated on 11th and 12th November 2000 at Nazrul Manch and lasted for a year. The aim of the

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Samajam is to provide a forum for all Malayalees and to make known to others the cultural heritage of Kerala. The successful presentation of cultural festivals with special emphasis on the performing arts of Kerala, especially Kathakali, has made the Samajam the custodian of Kerala culture in this part of India. The stage and the silver screen of Kerala are second to none in India and therefore the film and drama festivals organised by the Samajam have received encomiums in Calcutta, acclaimed as the Intellectual Capital of India.

Origin of the Malayalee Samajam : The credit for launching the Malayalee Samajam should go to the late N. Ravindran in which task he was assisted by T.N. Rama Iyer, C.P. Rajan, N. Damodaran Nair, A. James, P. Sahasranaman, P. Hariharan, E.P. Kesavan, A. Unnikrishnan, P.K. Unni, P.K. Nair alias Kuttiraman and others of whom, Rajan, James and Sahasranaman are alive today (2003). Sahasranaman and James live in Calcutta whereas Rajan is in Madras. Prior to the formation of the Samajam, an *adhoc* committee was formed in May 1951 with Ravindran as the convener. This committee could persuade about 80 Malayalees to attend a meeting held at the Muslim Institute Hall (21A Haji Mohammed Mohasin Square, Calcutta), Wellesley Square, central Calcutta, in October 1950. This public meeting resolved that the Calcutta Malayalee Samajam be formed with T.N. Rama Iyer as President, N. Ravindran as General Secretary, C.P. Rajan as Vice-President and N. Damodaran Nair as Treasurer. A General Committee of 13 members with the office-bearers mentioned above was formed for mobilising funds, administration and looking into the organisational matters. The Samajam found office accommodation in a garage at 18 Parasar Road, behind Lake Market. The Lake Market area was the citadel of South Indians since 1930 as almost all Malayalee hotels were situated there.

T.N. Rama Iyer (not to be confused with Ponnani Rama Iyer and P.C. Rama Iyer of Komala Vilas), who hailed from Ponnani had his eating establishment at 34 Sarat Banerji Road, established in 1951. N. Ravindran who took almost paternal care of the Samajam from the date of its conception till his last breath (he was Vice-President in 1982-83 in

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which year he died) was an organiser at the grass-root level. It is said that the call for establishing a forum for Malayalees in general came from his mentor, the late A.K. Gopalan, the most respected leader of the Communist Party. Ravindran was a Communist at heart, but he was not involved in any political activities. Hailing from Kollam (=Quilon) (Mundakkal Kotteri Puthumangalam House), he was the son of Nilakantan. A. Nanu, who was the Coal Commissioner (?) of Government of India brought the young Ravindran after his matriculation and fixed him up in a Government job in 1947. He deserted the Government job and did not also care for graduating from Calcutta University by attending Morning classes. Nanu, his uncle, did not forgive him for his erratic life. He changed his job in the Hungarian Embassy for one with the Birlas. Fed up with serving capitalists, he started his own business of supplying stores for jute mills and carried on it for 20 years or so. His residence at the crossing of Theatre Road/Lower Circular Road was the rendezvous of visitors from Kerala. His wife Krishnakumari (who hailed from Adichanalloor—2 sons and one daughter) kept an open house.

Whenver the Malayalee Samajam found difficulty in filling up an important office of honour, Ravindran was ready to shoulder any responsibility; otherwise he was a pillar of strength to the institution, working behind the curtain. Ravindran was General Secretary (1951-52, 1954-55, 1957-59, 1963-64, 1966-67) vice-President (1976-77, 1977-78, 1980-83) and was on the Working Committee for several years. His death on 12th August 1983 at the age of 54 was an irreparable loss to the Samajam.

Ravindran's co-adjutor, K. Kesavan, was his brother-in-law as well. Kesavan was a member of the Malayalee Samajam since its inception and its General Secretary in 1970-72 and Vice-President (1979-80). He was on the Working Committee from 1956 onwards. Hailing from Vellara House, Viththanasseri (Nenmara, Palakkad district), Kesavan married (1966) Sarojini. Kesavan's death on 12th October 1990 was also an irreparable loss to the Samajam.

The Presidents of the Samajam since its inception were : T.N. Rama Iyer (1951-52), C.R.B. Menon (1953-57), E.S.

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Menon (1957-60, 1970-72), C.B. Menon (1960-61), P.N. Krishna Pillai (1961-68), U.K. Warrier (1968-69), B.K. Nair (1972-75), M.G. Kutty (1973), Dr. N.C. Nair (1974-77), V. Velukutty (1977-78), R.K. Nair (1979-88), R.S.K. Menon (1988-93), A. Sethumadhavan (1993-95), N.P. Pillai (1995-99) and K. Bhaskaran (1999-2001). Vice-Presidents of the Samajam included C.P. Rajan (1951-53), K.T. Chandy (1962-64). Dr. A.G.K. Menon (1971-73), N.K. Sivasankaran (1978-79, 1988-89) and M.S. Menon (1983-88, 1991-97). The General Secretaries of the Samajam from 1951 to 2001 were : N. Ravindran (1951-52, 1955, etc.), P.K. Unni (1952-54), V. Balakrishnan (1955-56), N.S. Nayar (1956-57), K. Bhaskara Panicker (1959-60, 64-65), K.C. John (1960-61), N.P. Pillai (1961-63, 69-70, 78-79), C.B. Menon (1965-66), M. Chandrasekharan (1967-68), K.R.G. Menon (1968-69), K. Kesavan (1970-72), P.K.V. Prasad (1972-74), K. Bhaskaran (1974-77, 81-85, 90-93), V.M. Gangadharan (1977-78), N.K. Sivasankaran (1979-81), N. Gopi (1985-88, 93-98, 2000-01), Joseph Marattukalam (1980-90) and P. K.G. Pillai (1998-2000).

Office accommodation : The Calcutta Malayalee Samajam worked from rented buildings at 18 Parasar Road (1951-52), 19 Janak Road (1952-54), 14A Manoharpukur Road (1954), and P-8 Balu Hakak Lane (1954-55), before it found accommodation at 99 Russa Road (renamed and renumbered as 141 Shyama Prasad Mukherjee Road (June 1955-August 1965). The Samajam worked from 109/27 Hazra Road (1965 Sept. - 1966 Sept.) and 49/12B Hindusthan Park (October 1966 - May 1970) until it rented three-rooms at 195/3B Rash Behari Avenue (Ballygunge; June 1970 to May 1990).

The Samajam was kept alive by dedicated workers from 1951 to 1970 in the face of paucity of funds even to pay rent for its accommodation. Sometimes the office-bearers had to borrow money and at times to pay the rent from their own pockets. A move for having a building fund was set on foot in 1961. V.V. Giri, Governor of Kerala, was given a reception at the Samajam premises on 23rd October 1961 and he inaugurated the Calcutta Malayalee Samajam Building Fund campaign on that occasion. Dr. B.C. Roy, Chief Minister of West Bengal, supported the Samajam's campaign

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for raising funds on January 16, 1962 by issuing the following message : "The efforts of the Calcutta Malayalee Samajam to raise funds for the construction of a building of its own deserves all support. The social and cultural activities of this organisation is well-known to many of us and it has always come forward with a helping hand whenever occasions have demanded. I whole-heartedly endorse their laudable venture and hope that the target will soon be reached to enable them to establish a cultural centre in Calcutta where people from different parts of India can meet and exchange their social and cultural heritage." The Samajam was a registered body (No. 22.272/12 of 1955-1956 dated 4th April 1955) and nothing stood in its way of acquiring landed property. The Samajam purchased 13 Cottahs of land at Golf Gardens, but unfortunately this land was acquired by the Calcutta Metropolitan Development Authority for development of the area for which compensation was paid. The Government of West Bengal was approached for grant of a suitable plot of land for erection of a building for Samajam's accommodation. The State Government granted 4.5 cottahs of land at New Alipore which could not be occupied for legal complications. The Samajam's search for own accommodation could not be materialised for 30 years or so. An opportunity dawned upon the Samajam in 1990 to buy an old two-storeyed building at Tollygunge Phanri (22 Russa Road East 2nd Lane) with 4.5 cottas or 10 cents and the deal was struck in June of that year. This building is centrally situated in the residential quarters of Malayalees who are now concentrated in Tollygunge, Lake Gardens and Behala, close to the arterial Russa Road (Shyama Prasad Mukherjee Road) and Metro Railway station of Rabindra Sarovar/Tollygunge terminus. The building has a good frontage for parking vehicles and is, at the same time, served by all modes of transport—omnibus, trams & trains. It was a proud day for the Samajam to function from its own premises in 1990 after 40 years of wandering. A modern building with an auditorium and other facilites befitting the premier Malayalee socio-cultural organisation in Eastern India is a desideratum for which the Government of Kerala should come forward as in the case of Andhra Association. The Samajam has justified its

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existence all these years by undertaking relief work, cultural exchange and upholding the image of Kerala untarnished.

Relief Work : The Calcutta Malayalee Samajam, while serving the Malayalees in the metropolis as their socio-cultural forum, has not shirked its responsibility of contributing its mite to those affected by natural calamities like cyclones, floods and earthquakes from time to time in any part of India.

The workers engaged in coir and handloom industires in Ambalapuzha and Shertally in Travancore and Chirakkal taluq in Kannur district (Malabar) were hard hit by the depressed state of coir and handloom industries in the respective areas. Starvation deaths were reported. A 21-member special committee was formed with Dr. Radhabinode Pal, the internationally reputed jurist, C.S. Rangaswami (of *Indian Finance* fame) and Dr. C.E. Abraham, Principal of Serampore Theological College,as patrons and Dr. Dhirendranath Sen, Dr. Triguna Sen, Amar Bose, Narayan Roy (both Members of the Legislative Assembly), Salil Choudhuri and other intellectuals as Committee Members to collect funds for relieving the distress of the workers in Kerala. The Committee was headed by V.N. Damodaran and V.K. Panicker and Gita Mullick, were vice-chairmen. Apart from V.K. Unni (General Secretary), P. Sahasranaman & N. Ravindran (joint secretaries) and E.P. Kesavan (treasurer), the Committee had representatives from all Malayalee organisations functioning in Calcutta. All Malayalees, irrespective of their affiliations to different organisations, came together in collecting funds, 75% of the proceeds being sent to the relief of those affected at Ambalapuzha & Shertally and 25% to Chirakkal through official channels. The office of the Relief Committee was situated at 67 Collin Street. The leaders and intellectuals of West Bengal extended all co-operation to relieve the distress of the people of Kerala and thus earned their gratitude.

All Malayalee organistions joined hands in forming a Flood Relief Committee in Calcutta in 1961 to collect funds for the relief of the flood-affected in Kerala. P.N. Krishna Pillai, President of the Malayalee Samajam, was the president of the Relief Committee. P. Sahasranaman, S.P.

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Nair, K.P.V. Menon (Joint Secretaries) and J. Cleetus (Treasurer) were able to collect Rs. 23,632/- for the flood relief and this amount was remitted to the authorities in Kerala. Similar joint action committees of Malayalee organisations were formed in 1968.

The Samajam collected funds for the relief of the flood-affected in West Bengal in 1978. Floods devastated northern parts of West Bengal in September 2000 and the Samajam presented a Cheque for Rs. 20,000 to the State Chief Minister's Flood Relief Fund. The cyclone-affected in Orissa (1999) and earth-quake affected in Gujarat (January 26, 2000) were helped by remitting Rs. 1000/- each to the respective Chief Ministers' Relief Funds. The Samajam has invested one lakh of rupees in fixed deposits, the interest of which is drawn for helping people affected by natural calamities in any part of India whenever occasion demands immediate help.

Receptions : The Malayalee Samajam has welcomed the highest dignitaries of Central and State Governments whenever opportunities presented themselves. Among the Governors of West Bengal and Kerala who were so honoured included A.L. Dais, Governor of West Bengal and B. Ramakrishna Rao and V.V. Giri, Governors of Kerala. B. Ramakrishna Rao was given a grand reception in 1956. V.V. Giri was given a rousing reception on 23rd October 1961 at the Samajam premises and it was he who inaugurated the Samajam Building Fund campaign on that occasion. A.L. Dais was the guest of honour at the Onam celebrations conducted by the Samajam in 1972.

The Central Ministers who were given receptions by the Samajam include V.K. Krishna Menon, Panampilli Govinda Menon and A.M. Thomas. Krishna Menon, Union Defence Minister, was given a grand reception in 1961 after the Liberation of Goa on December 19. Earlier he was kind enough to inaugurate the 4-day Kerala Cultural Festival held at the Indian Museum grounds on 21st May 1955. Panampilli Govinda Menon, Union Minister for Railways and afterwards that of Finance, was given a reception in 1956. It was he who introduced a direct coach from Howrah Station to Cochin and Mangalore for the convenience of families who were otherwise obliged to detrain at Madras

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and catch trains for their destinations. A.M. Thomas was given a reception when he was the Deputy Food Minister at the Centre. K.P.S. Menon, the distinguished Ambassador of India to various countries, was given a reception in 1962. M.A. Baby, Member of the Parliament, was accorded a welcome in 1990.

Chief Ministers of West Bengal and Kerala have always taken interest in the activities of the Calcutta Malayalee Samajam and they have seldom lost an opportunity to visit its premises for its socio-cultural activities. E.M.S.Namboodiripad was given a rousing reception on 3rd November 1957 after his assumption of the chief ministership of the newly formed Kerala State. E.M.S. Namboodiripad and A.K. Gopalan (Opposition Leader in the Indian Parliament) were given a reception during their visit to Calcutta in 1965. E.K. Nayanar, who was Chief Minister of Kerala for two terms, was given receptions during his visits to Calcutta. Reception was accorded to him in 1980 and again in 1988 when he visited Calcutta to inaugurate the Kerala Cultural Festival held in Calcutta by the Samajam under the auspices of the Govt. of Kerala.

Professor Joseph Mundasseri, Education Minister of Kerala, was accorded a hearty welcome to Calcutta in 1958. Thirty years later (1988) T.K. Ramakrishnan, Minister of Cultural Affairs, was accorded a warm welcome to Calcutta.

Onam, the national festival of Kerala, is celebrated by the Samajam every year without a break. Sometimes all Malayalee organisations have come together in celebrating this national festival. The Onam festival in 1955 was celebrated on a grand scale by all Malayalee organisations jointly. The programme of celebrating Onam jointly by all Malayalee organisations in 1965 was cancelled on account of the 22-day bloody Indo-Pak War (Sept. 6-22) and the fund earmarked for the festival was handed over to Prafulla Sen, the Chief Minister of West Bengal, for transmission to the Prime Minister's Defence Fund. Onam was celebrated in 1970 jointly by all Malayalee organisations after which there has been no such joint events.

Leaders and intellectuals of West Bengal are always invited to attend the Onam celebrations conducted by the Samajam in Calcutta as the guests of honour. Jyoti Basu

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(1967, 1977), Mazaffar Ahmed (1967), Speaker Bijoy Banerjee, Prasanta Sur (West Bengal Minister for Urban affairs, 1978), Binoy Krishna Choudhury (Minister, Land Reforms, 1982), Abdulla Rasool (1982), Sailen Das Gupta (1982) and Mayor Kamal Basu (1985) were among those honoured by traditional welcomes by the Samajam during the Onam celebrations. The Samajam has always held their Onam festivals in Sikshayan (1977) and other spacious halls prior to 1991.

Intellectuals of Kerala and West Bengal are frequently honoured by the Samajam in a befitting manner. G. Janardana Kurup (1955), N. Sreekantan Nair (1955) and K. Damodaran (Oct. 1956) are included among the intellectuals from Kerala so honoured by the Samajam in its infancy. Popular Malayalee and Bengali men of letters have been welcomed by the Samajam in this City of Nobel prize winners and intellectuals of the highest order, to share their thoughts with their local counterparts. Bimal Mitra, whose novels have been translated into Malayalam was given a reception sometime ago.

Sardar K.M. Panikkar (1894-1963), who distinguished himself as a scholar, historian, educationist and diplomat, was earliest amongst the intellectuals of Kerala to be so honoured by the Samajam in 1956. S.K. Pottekkat (1962), P.C. Kuttikrishnan (alias Uroob, 1973), M.T. Vasudevan Nair (1973; Gyanpith Award winner) and C.V. Sreeraman (1990) were the Malayalam novelists who were accorded receptions by the Samajam in the years put in brackets. Cherukad (1970), Eeyamkode Sreedharan (1974), and Thayattu Sankaran (1978) are included among the short-story writers who were welcomed by the Samajam in its premises. Kozhipurath Madhava Menon (1961), Kuttimalu Amma (1961) and P. Kunhiramam Nair are included among the poets who visited Calcutta and honoured by the Samajam. Thoppil Bhasi, whose dramas were the rage of the Malayalees once upon a time, was accorded a reception in 1961. The reputed dancing maestro Guru Gopinath was accorded a reception by the Samajam in 1961. Kozhikode Abdul Kader, social reformer, was also honoured by the Samajam.

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Cultural Causerie

The Calcutta Malayalee Samajam, as the representative organisation of the people from Kerala in general, has been always in the forefront among Keralite organisations in spreading the message of Kerala culture in the mtropolis as expressed in its performing arts which include dance and drama. The performing arts of Kerala have a hoary tradition as Malabar was the first in India to come in contact with Western, Middle East and Eastern Nations. Rome and Carthage had maritime contact with Malabar by which expression the European nations meant the present state of Kerala, at least five centuries before Christ. The Arabs were the intermediaries in this West-Asian and Mediterranean maritime trade. The Chinese had contact with Kerala from the first century A.D. onwards, if not earlier. The birth of Christianity, Judaism, and Islam in India took place in Cranganore or the ancient Muziris of European writers. The Jews (B.C. 67), Christians (A.D. 52) and Muslims (7th century) settled in Kerala on the dates mentioned in brackets and spread to different parts of India. The Aryans migrated to Kerala in the 8th century, if not earlier, and Buddhism and Jainism declined thereafter. Despite the onslaughts of foreign communities, Kerala Culture has been influenced in the slightest degree. In fact, the foreign communities were very much influenced by Kerala Culture and they were not able to assert their religion in their adopted land before the advent of the European nations in the 15th century.

Kathakali is the most classical among Indian dance-dramas. Mohini Attam is on par with Bharata Natyam, Odissi, Manipuri and Kuchipudi. Kuchipudi and Kathakali were in fact all-night dance-dramas in which a number of artistes of varying roles took part in an open stage. Unlike Kuchipudi, Kathakali has not yet been adopted into a solo dance. Kerala excelled in martial arts, especially Kalaripayattu (fencing), circus, etc. from time immemorial.

Kathakali : Kathakali was first performed in Calcutta on December 28, 1935 at the University Senate Hall. "Dussasana Vadham" was the first Kathakali dance-drama presented by Thottam Sankaran Nambudiri, the *guru* of

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Uday Shankar, on the first day of the All Bengal Music Conference on that date. Rabindranath Tagore was very eager to have Mohini Attam, Kaikottikali etc. in Viswabharati and Maharajah of Cochin sent Mrs. Kalyani Amma to Santiniketan at the request of the Poet. Mrs. Kalyani Amma reached Santinkketan by the end of January 1934 and started teaching Kerala dances there. 'Ogo Badhu Sundari', a ballet, was presented by Tagore in that year some of the scenes of which were choreographed by Kalyani Amma. Mr. Velayudhan Menon was sent to Viswabharati by the Maharajah of Cochin when Kalyani Amma returned to Kerala. Kelu Nair was sent to Santiniketan to teach Kathakali by poet Vallathol Narayana Menon at the request of Tagore in 1936. Kelu Nair presented the role of Arjuna in the ballet *Chitrangada* staged at New Empire (Calcutta) in March (11-13), 1936. Guru Gopala Pillai was a Kathakali teacher at Gita Bitan from 1945 onwards and his disciples are still active in presenting Kathakali in Calcutta.

The Academy of Dance, Drama and Music was established at Jorasanko, 5 Dwarka Nath Tagore Lane by Dr. B.C. Roy, Chief Minister of West Bengal in 1955 or so. N.K. Sivasankaran, who was in the Uday Shankar's troupe and was later sent to Russia for study of Russian ballet and choreography, was one of the first dance teachers at this Academy along with P. Raghavan and Krishnan Nambudiri, who were also in the Uday Shankar's troupe. The Academy was raised to Rabindra Bharati University in 1962 and Sivasankaran, Raghavan, and Krishnan Nambudiri continued to be teachers there along with newly appointed Balakrishna Menon, Gopalakrishnan Nambudiri, Kalamandalam Govindan Kutty and Kalamandalam Venkit. Sivasankaran retired from Rabindra Bharati as Professor of Dance in 1994 and left Calcutta for Bangalore in 2002.

The Keraleeya Mahila Samaj was teaching Kathakali and other Keralite dances at its dance school, Keraleeya Nritya Kala Kendram established in 1950 about which we shall speak more hereafter. Kelu Nair, who was with the Viswabharati, Balakrishna Menon, Nanda Kumar and others were teachers of Kathakali and other Keralite dances at this Nritya Kala Kendram. Krishnan Nair of Kalakshetra (Madras) fame was Kathakali teacher at Prahlad Das's

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Nritya Bharati, Park Circus, for some time. The Calcutta Malayalee Samajam started a dance school called Nritya Kairali under its auspices in 1954. R.S. Anand was the first dance-teacher at the Nritya Kairali. Kalamandalam Govindan Kutty was the Kathakali teacher and Principal of the Samajam's Nritya Kairali and let us read his reminiscences :

"In January 1955 I left Mrinalini Sarabhai's Darpana troupe with the aim of involving more in Kathakali art, reached my native place Kerala and started teaching Kathakali dance to a few students at Chovvoor Mana. Getting to know this my old student Krishnan Nambudiri who was then in Calcutta with Uday Shankar's dance troupe invited me to come to Calcutta and join Calcutta Malayalee Samajam's Nritya Kairalee for teaching Kathakali dance. After organising two very successful Kathakali performances in early 1955 at Indian Museum premises, Calcutta Malayalee Samajam was very eager to start an institute of Kathakali at Samajam itself. On repeated request from Krishnan Nambudiri I agreed and at last reached Calcutta on July 16th, 1955. Nritya Kairalee's in-charge Mr. C.P. Rajan and Mr. Krishnan Nambudiri received me at Howrah Station and later introduced me to Malayalee Samajam Members which was in those days at Balu Hakak Lane., Park Circus. The classes started with about 15 students the next day itself at the residence of one of Samajam's very active members, E.P. Kesavan Kutty Menon at Hindusthan Park.

"On 4-9-55, Calcutta Malayalees jointly celebrated Onam at the Netaji Subhas Institute Hall, Sealdah, where I along with my Nritya Kairalee students presented Kathakali dances. On 13-11-55, on the occasion of the opening ceremony of Calcutta Malayalee Samajam's new premises at 99 Russa Road, myself and my students of the Nritya Kairalee performed in a huge compound where a pandal and a stage were erected for staging drama and dance programmes regularly. Among them my noteworthy performances were on 4-9-60 my choreography and solo dance on Maha Kavi Changampuzha's 'Manaswimi'. On 10-9-60 Mahakavi Vallathol's 'Achchanum Makalum') (Father and daughter). On 1-1-61 Mahakavi Kumaran Asan's 'Veena Poovu' (Fallen

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Flower) with C.S. Menon's music direction and his rendering of songs. In the decade of 1960 Nritya Kairalee produced many novel dance-dramas like 'Thacholi Othenan', 'Mahabaliyum Parasuramanum Thammiloru Yuddham', 'Ekalavyan' etc. and staged several times in an around Calcutta. Many dignitaries like E.M.S. Namboodiripad, Sardar K.M. Panicker, and Joseph Mundasseri visited on many occasions at this premises and were warmly welcomed.

"Malayalee Samajam can claim and be proud for bringing Kerala's Kathakali to the culture hungry people of Calcutta and I am personally indebted to Malayalee Samajam for giving me the stage to learn more and develop the art I had learned since my childhood".

There was a committee of 13 members at the Samajam to look after Nritya Kairali. C.P. Rajan and G.V. Nair, founder members of the Samajam, were the first convenors of the Nritya Kairali. N.K. Sivasankaran and late Krishnan Nambudiri (both of Uday Shankar's troupe), G.S. Warrier, V. Sankaran Kutty Menon, Mrs. C.R.B. Menon, Mrs. Bata Gopalan, Mrs. P.K. Unnni, E.P. Kesavan and Mrs. Kesavan and others helped the growth of the Nritya Kairali. Several programmes were presented at Calcutta under the auspices of the Calcutta Malayalee Samajam's Nritya Kairali. This dance school was discontinued by the Samajam when Govindan Kutty left it and started his own Calcutta Kala Mandalam (3 Dover Lane). Apart from Mr. and Mrs. Govindan Kutty, Kalamandalam Venkit, Kalamandalam Girija Muralidharan and Mrs. Santha Nair are also having their own dance schools to teach Kathakali and other Keralite dances in Calcutta at present. The Samajam organised a Kathakali festival in 1956 which was inaugurated by Uday Shankar.

Cultural Festivals : The Calcutta Malayalee Samajam has organised atleast four Cultural Festivals in 1955, 1976, 1988 and 2001 either on its own or with the help of the Government of Kerala. The first Kerala Cultural Festival from May 21st to 24th, 1955, was held at a specially erected Pandal on the grounds of the Indian Museum and was inaugurated by V.K. Krishna Menon, the then Indian High Commissioner at London. The highlights of the Festival were : Kalamandalam Krishnan Nair's Kathakali, Malabar

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Raman Nair's Ottam Tullal, C.V.N. Kalari Sangham's Kalaripayattu (fencing, sword play etc.), Drama (Premji & M.S. Nambudiri's direction), Katha Prasangam by Samba Sivan, Gana Mela (Balu Raj), Dance (Kalamandalam Clara) etc. Ottan Tullal, the solo dance with the dancer rendering a story in mellifluous langauge, Kalaripayattu etc. were performed in Calcutta for the first time at this Cultural Festival. Muzaffar Ahmed, Renu Chakraborty and other leaders of West Bengal tried their best to make this Cultural Festival truly memorable. Vallathol and G. Sankara Kurup, poets of Kerala, sent their greetings to the success of the festival.

The three-day long Silver Jubilee celebrations of the Samajam were conducted at Vidyamandir Hall in 1976. Presentation of traditional arts of Kerala formed part of this Silver Jubilee celebrations. Another three day (May 28, 29 & 30) Kerala Cultural Festival was organised by the Samajam in 1988 jointly with the Government of Kerala at Kalamandir. E.K. Nayanar, Chief Minister of Kerala, inaugurated the Festival and T.K. Ramakrishnan, Minister of Cultural Affairs, Kerala, was present to direct the programmes.

Onam, the National Festival of Kerala, is celebrated by the Samajam since its inception every year with the co-operation of other Malayalee organisations with a social dinner and a cultural programme to which the leaders of Bengal in different walks of life are invariably invited to become guests in chief. Not only the performing arts of Kerala, but also those of other provinces are presented on this occasion as part of the Samajam's National Integration programme. The names of Dr. H.C. Mukherjee (Governor, West Bengal, 1954), Bijoy Banerjee (Speaker, W.B. Assembly, 1967), A.L. Dais (Governor of West Bengal, 1972), Jyoti Basu (Chief Minister, 1977), Prasanta Sur (Urban Affairs Minister, W.B., 1978), Benoy Krishna Choudhury (Minister of Land Reforms), Abdulla Rasool and Silen Das Gupta (Ruling party leaders, 1982) and Kamal Basu (Mayor of Calcutta, 1985) may be recalled again on this occasion who graced the Samajam's Onam functions as guests in chief.

The anniversary functions of the Samajam are occasions

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for presentation of artistes from Kerala and Bengal. Pankaj Mullick presented a music concert at Elite Cinema in 1954 at the Samajam's anniversary. Utpal Choudhury, Amar Paul,Nirmal Choudhury (1975) and other noted folk singers participated in the Samajam functions.

Concerts are presented by the Samajam's Music Division at the anniversaries with local talent. Noted playback singers have regaled the audience at such anniversary functions. Babu Raj, Abdul Kadar, Joly Abraham, P. Leela, KAPC Sulochana, Kalyani Menon, Vijaya Soni, K.S. George, P. Devarajan, Usha Uthup, Krishna Chandran, Kanhengad Ramachandran, Unni Menon and others have delighted the Malayalees and Bengalis at functions organised by the Samajam in various years. C. Mathai, Jackson, P. Madhavan, Dr. C. Raman, A.D.K. Nair, Prema Gopalan, Manoj Goplan, P.S. Gurukkal, C.S. Menon, P.S. Path, Vijaya Kumar, Prema Balachandran, Gopi Krishna, C.G. Unni Krishnan, Rita Bhaskaran, P. Venu Gopalan, Ramesh and other promising singers were brought to the stage by the Samajam.

The Calcutta Malayalee Samajam was the first to present Ragini, youngest of the Travancore Sisters, in Sakuntalam dance-drama and Bharata Natyam dance at Mahajati Sadan years ago.

Apart from modern music, the Samajam has not failed to present classical music, light music, folk songs and other traditional forms of singing. Mappila Pattu, which is cultivated by the Muslims of Malabar and relished by all Malayalees, was first presented by the Samajam at its anniversary in 1956 by K.M. Govi's classmate Chirapurath Kunhipanikkar and party. Margam Kali is similarly the preserve of Kerala Christians. This was presented at the Golden Jubilee celebrations of the Samajam in November (11-12), 2000. The Golden Jubilee celebrations of the Samajam also saw the presentation of Margam Kali, Theyyam, Nadodi Nrittham, Natua, Opane, Kalaripayattu and other Kerala folk dances and martial arts, besides Chhau (Seraikela, Purulia district, Jharkhand). Thayambaka (symphony of percussion instruments) was an added attraction on this occasion. Manab Mukherjee, West Bengal Minister for Youth and Tourism, inaugurated the Golden Jubilee celebrations at Nazrul Manch.

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Film Festivals : The Malayalam Film industry is now in the forefront of production of realistic and aesthetic films. Adoor Goplakrishnan, G. Aravindan and others have distinguished themselves as producers/directors of quality films in India after the demise of Satyajit Ray (1992), the doyen of realistic films.

The Samajam has been screening Malayalam films since its inception on Sundays as morning shows at the cinema halls of Central and South Calcutta so that Keralites without exception could keep in touch with the latest trends in Malayalam film industry. The Samajam screened *Chemmeen,* President of India's first award winning film in 1966, at the Academy of Fine Arts for a week. Earlier the Samajam screened good Hindi films as well, for example, Bimal Roy's *Do Bigha Zameen* on March 27, 1954, at Asutosh Hall. The advent of Television, more especially the cable T.V., has rendered it unnecessary to make such arrangements after 1990. No less than five film festivals have been held by the Samajam, one independently and four with the co-operation of the Government of Kerala. The Malayalam Film Festivals of 1980 and 1987 (at Nandan) were memorable. The festival (November 23-30) at Nandan was a retrospective of Malayalam cinema for 50 years and was organised by the Samajam jointly with the Government of Kerala. P. Govinda Pillai, Chairman of the Kerala State Film Development Corporation, inaugurated the festival. G. Aravindan, whose *Vastudhara,* was shot partly in Calcutta, was accorded a welcome by the Samajam in 1990 along with Mohanlal, the matinee idol of Malayalees even today. G. Aravindan, Ravindran, Chandran, K.R. Mohanan, Shaji Karun and Lenin Rajendran were welcomed at another Samajam function in 1990. As the theatre in Kerala is still a factor to be reckoned with, let us see what the Malayalees and their Samajams have done for its popularisation in Calcutta.

Malayalam Theatre : The theatre in Kerala is part of the life of the people and is highly developed. It is second to none in India in realism and stage craft. Mega serials in many a T.V. channel have not weaned people from the theatre. The Malayalam theatre in Calcutta is the mirror of its progress at home.

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The first Malayalam drama staged in Calcutta was *Anarkali,* as we have already seen. The first drama produced and directed by P. Sahasranaman for the Samajam in 1952 was entitled 'Stree partinu alilla' (Wanted ! ladies for female roles), which threw a challenge to its members belonging to the fair sex. Ladies, since then, have always come forward to portray female characters without fail. N.K. Kumaran, Ramachandran, N.D. Nair, E.Madhavan, P.T.R. Kurup, E.P. Gopalakrishnan, Sankar and R. Parameswara Iyer took part in this first drama of the Samajam. N.K. Kumaran and Ramachandran enacted female roles.

K.T. Muhammad's 'Ithu Bhumiyanu' was the next important play staged by the Samajam. N.K. Sivasankaran has recorded that the well-known Malayalam cine star, K.P. Ummer was in Calcutta along with his troupe of dancers in those days. The Samajam provided accommodation to some of the members of Ummer's troupe in its three-storeyed building at Russa Road with its extensive lawns. Ummer stayed at the Samajam premises for a few days more after the departure of his troupe. Ummer not only imparted the secrets of presentation of a drama on the stage to C.V.Nair, whose maiden directorial venture was 'Ithu Bhumiyanu', but also encouraged the cast with tips on acting. Ummer also presented a programme on the stage during the Samajam's anniversary celebrations in that year with the help of Sivasankaran. The Indian Peoples' Theatre (West Bengal Branch) provided lighting and stage arrangements for the Samajam's 'Ithu Bhumiyanu'. The Samajam's entry 'Aliyan Vannathu Nannai' bagged the first prize at an inter-State drama competition held at Theatre Centre in 1956. Thoppil Bhasi's this play was directed by C.V. Nair. 'Visappinte Vili' (1959) was the next production of the Samajam.

Drama festivals have been arranged by the Samajam time and again to keep the local talent abreast of the techniques developed at home by professional people. The first drama festival was possibly arranged on April 14, 15 & 16, 1961 at Calcutta for which Peoples' Theatre (Ernakulam) was invited to present their dramas under the leadership of P.J. Antony. The three dramas presented on this occasion were : 'Ushavu Chaal', 'Podu Satrukkal' and 'Inquilabinte

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Makkal'. The Peoples' Theatre again presented their dramas 'Kuruthikulam', 'Kathirmandapam' and 'Tapas' in October (24, 25 & 26) 1964 at Thyagaraja Hall.

The Samajam arranged a drama festival in 1980 (October 23, 24 & 25) in Calcutta in which Malaviya presented three plays, 'Sindhu Ganga', 'Karthikappu' and 'Rajasuyam'. Next year (1981 October) the Samajam presented Sarita Theatre's (Quilon) 'Manasse Mappu Tharu', 'Kadum Kanalum' and 'Kayamkulam Kochunni' at La Martiniere Hall. The Sangham, another professional troupe, was invited by the Samajam in 1984 (November 5 & 6) to present their 'Somasudham' and 'Adhyayam'.

Some of the memorable dramas presented to the public under the banner of the Calcutta Malayalee Samajam may be recalled here. S.L. Puram Sadanandan's 'Kakka Ponnu' was staged on 31-12-1963 during the 12th anniversary of the Samajam at a special pandal erected by the side of Thyagaraja Hall. This is the first time that Malayalee ladies (Radha B. Panickar, Krishnakumari N. Ravindran, Radhamani Nalinakshan Nair and child artiste Fila Gopalakrishnan) appeared on the stage. E.K. Imu's 'Iggoru manushyanakan nekku' was staged next year (12-3-1964) as part of the Samajam's 13th anniversary at the Thyagaraja Hall under the direction of C.V. Nair. Mrs. Ramani S.Menon and Kumari Vijayam took part in this drama. The late K.R.G.Menon who hailed from Nayarambalam (Nharakkal), on the Vypin Island, and Evoor Krishnan Nair were responsible for producing a number of plays for the Samajam from 1965 onwards.

We shall recollect the contribution of K.R.G. Menon for the growth of Malayalam theatre shortly. Two dramas were presented by the Samajam at the Andhra Association Hall in 1965 in connection with its anniversary and they were : C.L. Jose's 'Thee pitichcha Atmavu' (September 26 - direction K.R.G. Menon) and 'Eee Vilakku Anayathirikkatee' of S.L. Puram Sadanandan. The maiden appearance of Prema Balachandran was in the 'Mathamethayalum Manushyan Nannayal Mathi' (Thyagarja Hall). S.L. Puram Sadanandan's 'Kurukshetram' was presented in December 1966 in connection with the Onam celebrations. Menon's next production was 'Theekudukka' of Theekodiyan in May

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1967 in which Mrs. Sarala John appeared for the first time. In 1968, 'Divya Bali' was staged at Shree Shikshayan Hall. Two plays, S.L. Puram's 'Yaga Sala' and Sri Viran's 'Thuvalum Thumpayum' were staged at Thyagaraja Hall on 11th and 12th December 1971 respectively, the cast of both of which included K.O. Sreedharan, K.V. Sreedharan, M.S. Menon, K.R.G. Menon, P.P. Paul, Vijaya Prakash, Prof. N.M. John, Evoor Krishnan Nair, A. Vasudevan and Mrs Sarala John and Mrs. Suseela Nair. Menon directed 'Midhya' in 1974, 'Akavum Puravum' in 1978 and 'Yamuna' on 11th November 1984 for the Samajam.

Evoor Krishnan Nair was the chief convenor, actor and director of Malayalee Samajam's Drama Division.He specialised in musicals. Katavoor Chandran Pillai's 'Putrakameshti' was presented by Evoor on 16th March 1969 at the Academy of Fine Arts. Next year (26th December 1970) he presented C.N. Sreekantan Nair's 'Aa kani thinnarathu' (cast : K.R.G. Menon, Prof. N.M. John, M.S. Menon, Srikumar, P.P. Paul, Mrs. Sarala John, Mrs. Ramani S. Menon, Mrs. Suseela Nair and others). During the Onam celerbations of the Samajam in 1971 (4th Sept.) was presented 'Daivam Marichchu', another musical with Evoor's lyrics, K.V. Narayanan's music and songs by T. Ravi and K.V. Narayanan. The cast included A. Vasudevan, T. Ravi, Vijaya Prasad, Evoor, K.R.G. Menon, Mrs. Omana and Mrs. Suseela Nair. N.P. Chellappan Nair's 'Ibilisukalute Nattil' was the next play presented by Evoor in December 1971 at Shree Sikshayan Hall. Mrs. Ponnu Gopalakrishnan and Mrs. Suseela Krishnan Kutty had their maiden appearances in this drama. The cast included K.P. Sreedharan, K.R.G. Menon, Krishman Kutty, T.V. Ravi and Evoor. Evoor Krishnan Nair's last production for the Samajam was 'Agni Putri' of S.L. Puram Sadanandan, staged on 11th March 1973 at the Thyagaraja Hall. The cast included K.P. Sreedharan, A. Vasudevan, Prof. N.K. Sivasankaran, M.S. Menon, Mrs. Sarala John, Mrs. Chandrasekharan, Mrs. Ramani S. Menon and Baby Ajita John.

The Samajam presented not only dramas called musical extravaganzas but also dance dramas, farces and other categories. The first dance drama presented by the Samajam was 'Puththan Kalavum Ponnarivalum' in which Evoor

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Krishnan Nair took the lead. This was directed by Prof. N.K. Sivasankaran. Jagati N.K. Achari's 'Karakku Company' was the first farce presented by the Samajam in 1971.

Staging of One-Act plays had become popular in the 1970's and the Samajam started holding such drama competitions and taking part in those arranged by other organisations. This was done to discover local talent. One-Act play competitions were arranged from different areas —Behala, Ballygunge, Bhowanipore, Park Circus and Kidderpore. The V.I. Devassy memorial rolling trophy for the best drama presented by the Samajam at the One-Act play competition held by the Kerala Catholic Social Service Centre was received by K. Bhaskaran, the then joint Secretary of the Samajam. There were no full-length plays presented by the Samajam between 1985 and 1991.

Nedumudi Gopinath filled up the gap created by the departure of K.R.G. Menon in 1990 for his native home. Nedumudi presented his first directorial venture 'Satyaththinte Mukham' in 1992. This was followed by Xavier Pulappil's 'Amarsham' in 1994 and 'Anushtanam' on 13th October 1996 at Sarat Sadan, Behala. The Samajam centended with presentation of One-Act plays between 1996 and 2000. The Golden Jubilee celerbations of the Samajam also saw presentation of One-Act Plays from different areas ('Gallas' from S.M. Nagar, 'Puna Pratishta' from Bhowanipore & 'Puthra Badhu' from Ballygunge etc.) at Shree Shikshayan Hall.

Sports : The Samajam has regular indoor games like chess, carroms, cards etc. Annual sports are not neglected. The Samajam's football team, which participated in the Football Tournament organised by the Calcutta Kerala Samajam, was a constituent unit of the South Calcutta Football Federation. When G.K. Menon was in the State Volley Ball team and was coach of the East Bengal Athletic Club, Paul Jacob and Joseph Pattam represented the Samajam in the matches.

Library : The Calcutta Malayalee Samajam has a good Library having about 6000 books and a Reading Room at its premises. There is a children's Section as well. The Library of the Samajam is rich in Malayalam publications and bound volumes of *Mathrubhumi* and other weeklies.

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The leading daily, weekly and other periodical publications are available at the Library for perusal.

United Action : The Malayalee Samajam has been trying all these years to present a united front of Keralites in Calcutta. It has been possible for the Samajam to bring all other organisations together on certain rare occasions. The birth of Kerala on 1st November 1956 as a new State as a result of the recommendations of the State Reorganisation Commission (incorporating the Malabar district and Kasargod taluk of South Kanara district and excluding the area south of Trivandrum district) was celebrated on a grand scale for three days for which a Special committee with representatives from all other Malayalee organisations (17 in number) was formed in Calcutta. P. Sahasranaman was the convenor of this special committee or Aikya Kerala Committee. Malayalees, sinking their loyalties to different organisations, took out a mammoth procession through the streets of Calcutta, after holding a public meeting at Rasika Ranjani Sabha premises, to express their joy at the birth of their long cherished State of Kerala which was till that date a geographical entity only, but not a political reality. Kerala before 1st November 1956 was composed of two princely states of Travancore and Cohin, and Malabar, a district of Madras State.

The first World Malayalam Conference held at Trivandrum in 1978 was represented by the Malayalees of Calcutta. Dr. Puthusseri Ramachandran who visited Calcutta in connection with the preparations for this Conference contacted first P. Thankappan Nair, who introduced him to Desabhimani Study Circle. All Malayalee organisations took part in the deliberations for representing Calcutta Malayalees in that Conference.

All Malayalee organisations came together in submitting memorandums to the Railway authorities for direct train service to Kerala from Howrah as a result of which weekly three trains are now available, twice a week to Trivandrum via Madras and once a week to Nagercoil (Gurudev Express) via Renigunda without touching Madras city.

The Calcutta Malayalee Samajam has worked all these 50 years in close co-operation with institutions of West Bengal having similar objectives. Indian Peoples' Theatre

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Association (West Bengal Branch), Calcutta Youth Choir etc. may be mentioned as organisations having close relations with the Samajam. Pankaj Mullick, Salil Choudhury, Niramalendu Choudhury, Ruma Guha Thakurtha and others have presented concerts under the auspices of the Samajam. The Samajam took part in bringing amity in West Bengal during the communal riots of 1965 and other years with other cultural associations.

Credit goes to the Calcutta Malayalee Samajam for commanding the largest membership among all Malayalee organisations. Malayalees of all walks of life are associated with it. The number of Malayalees in Calcutta is coming down every day and at the same time there is proliferation of their organisations. Sectarian interests of the Malayalees and fissiparous tendencies among themselves have not received any check all these years inspite of the sustained efforts of the Calcutta Malayalee Samajam as Keralites in Calcutta believe in unity in diversity. It is time that they do not work to undermine the image of Malayalees as a hard-working lot without any parochial mentality. Malayalees working through different organisations are frittering away their energies without finding scope for expression of their latent talents. In fact, some of them are in a moribund stage. One such organisation is the Kerala Samajam.

Kerala Samajam

The Calcutta Kerala Samajam (18B Sayed Amir Ali Avenue) was registered as a society on 22nd December 1970 though it is much older (established in 1967). The aims and objects of the Samajam, in common with the Calcutta Malayalee Samajam and the Kerala Cultural Forum, are : (a) to provide a common platform for Malayalees in Calcutta and for furtherance of common interest and thereby to promote unity and co-operation among themselves without any political, religious and sectarian attitudes, (b) to encourage, develop and contribute to the cultural integration of India through the medium of art, culture, drama and stage and to acquire and to establish, start, aid, maintain educational institutions or manage (them) for the benefit of the public in general and the Malayalee community in particular, and (c) to organise sports and athletics etc. The

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main thrust of the Samajam was on the development of sports and games. It was vigorous in its activities for about a decade (1970-1980) when Chandran Tharoor, Thomas Kondoti, A.P.Nair, P.M. John, P.N. Ninan and others were associated with it.

The Kerala Samajam was able to conduct a football tournament since its inception. There were eleven teams, entirely manned by Malayalees, taking part in the tournament, viz. (1) Calcutta Malayalee Samajam XI, (2) Sporteers, (3) Friends Sporting, (4) Kerala Cultural Forum XI, (5) Lake Youth Club, (6) Cosmo Youth, (6) Chowringhee Sporting, (8) Dynamos, (9) Kerala Muslim Association Youth, (10) Eastern Star, and (11) another team, the name of which we do not remember. The tournament was conducted in two groups and there was a semi-final between them. There was either a final match, final re-play or an exhibition match. The tournament was not conducted to win a trophy, but to provide an opportunity to the Malayalees in the city to acquaint, assemble, understand and appreciate each other. The Kerala Samajam team, Dynamos, remained unbeaten for a number of years. However, the team did not get any opportunity to play with the established clubs like Mohan Bagan, Mohammadan Sporting etc. in Calcutta.

Like the Malayalee Samajam, the Kerala Samajam also celebrated Onam and other festivals, besides staging dramas etc. Receptions, under the auspices of other organisations or on its own, were accorded to men of letters, ministers and other prominent people hailing from Kerala whenever they visited the city.

The Kerala Samajam had a small library having less than 3000 titles. Indoor games like carroms, chess, cards etc. are played in the Samajam premises even now. The Samajam conducted a dance class for a number of years and the students were tutored by Kalamandalam Sankaranarayanan. The Samajam is not a defunct organisation but there is little activity on account of the departure of the moving spirits from Calcutta.

Cultural Forum

The Kerala Cultural Forum,[6] (34 Mahim Halder Street) was established in 1968 with the object (a) to encourage,

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develop, and contribute to the cultural integration of India through the medium of art, culture, drama and stage and to acquire, establish, start, aid, maintain or manage a school for the benefit of the public in general and Malayalee community in particular, (b) to organise and promote co-operation and unity among all those who are interested in the social, cultural and humanitarian activities in general and particularly among the Malayalees, (c) to organise conferences, seminars, meetings, exhibitions, shows, tours, trips and establish trusts, endowments, and scholarships for the promotion and furtherance of the aims and objects of the society, (d) to organise relief work for the poor, needy and distressed, (e) to subscribe to or affiliate, collaborate, co-operate and federate with any other society having these or similar objects either in part or whole, (f) to organise sports and athletics, and (g) to help solve different problems facing the Malayalees in particular and to promote unity and mutual co-operation among them. It is a registered society with no political or religious activities. The Forum presented dramatic troupes from Kerala, besides directing its own dramas. The staging of dramas and performance of folk as well as classical dances of Kerala were appreciably good during 1970-1985. The Forum, besides celebrating Onam and other festivals and arranging musical concerts, literary debates etc., conducted Malayalam and Bengali classes for the children of its members during 1970-1985 after which they were discontinued for want of response. The Kerala Cultural Forum is not very active these days on account of the departure of its moving spirits. Unlike the Cultural Forum, the Purogamana Kala Sahitya Sangham is the only organisation now in Calcutta which is active and alive to the problems of Malayalam literature, performing arts and other aspects of Kerala culture.

Purogamana Kala Sahitya Sangham

The Purogamana Kala Sahitya Sangham (12A Chakraberia Lane) celebrated its Silver Jubilee in 2001 on a grand scale. This organisation was started as a branch of the Deshabhimani Study Circle in Kerala. The Study Circle was inaugurated in Calcutta on 6th June 1976 by E.M.S. Namboodiripad, a former Chief Minister of Kerala. The

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Study Circle, started as an informal group, had no membership fee. "The movement which goes under labels of modern, very, and ultra-modern helps to stabilize the position of writers in the reactionary camp with the material aid and full backing of the ruling classes. The Deshabhimani Study Circle has been forced to fight a running battle against this trend. In this connection we wish to make one point clear : we oppose this movement not because the forms and craftsmanship of the writers concerned are revolting. We oppose it because the world outlook propagated through these forms and techniques, acceptable to some and disagreeable to others, depending on their tastes, is essentially couner-revoluntary and anti-people in content; because it can do nothing but mislead the young generation", the convenor of the Calcutta Circle K. Kesavan, said on the occasion of its inauguration.

The Deshabhimani Study Circle in Kerala was formed in August 1974 under the leadership of E.M.S. Namboodiripad, M.S. Devdas, K.P. Gopalan, M.N. Kurup, P. Govinda Pillai and others, who were interested in propagating progressive art and literature. Eeyamkode Sreedharan, one of the State Committee Members of the Deshabhimani Study Circle, paid a visit to Calcutta in 1976 and had discussions with K. Kesavan, Eswara Warrier and others. The formation of a branch of the parent organisation was the result. The name of the Deshabhimani Study Circle was changed to Purogamana Kala Sahitya Sangham to broaden its concept and activities in 1982. Some of the founder members of the Deshabhimani Study Circle in Calcutta are active in its new avatar as Purogamana Kala Sahitya Sangham.

The Purogamana Kala Sahitya Sangham works through unit committees for Tollygunge, Behala-New Alipur, S.M. Nagar and Lake-Ballygunge. The district committee is the apex body. There are sub-committees for finance, folklore, drama and literature under convenors. The Chief Patron of the Silver Jubilee celebrations was film director Buddhadeb Dasgupta and the programmes were held at Jogesh Mime Academy Hall on 26th January 2001. Dr. N.V.P. Umnithiri, President, Purogamana Kala Sahitya Sangham, Kerala State, was the chief guest on the occasion. The Sangham is

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now in the fore-front of celebrating Onam, the national festival of Kerala. The Onam celerbations of 2000 held at Sarat Sadan auditorium on 24th September was made memorable by the presentation of 'Malayan Porattu Kali' for the first time in Calcutta. Porattu Kali is confined to Palghat district of Kerala. The Sangham keeps its members informed of its activities through souvenirs and 'Sangha Sabdam', a quarterly bulletin in Malayalam and English. Teaching of Malayalam to the younger generation is on the agenda of the Sangham and it has been able to conduct classes since 31st October 1999 at Brahmapore, S.M. Nagar and other units. Malayalee boys and girls born and brought up in Calcutta, without any moorings in Kerala culture, are driftwood and many of them have been lost to the community due to their interstate marriages. Cultural programmes arranged by the Sangham at the unit and district levels almost every month, if not every week, is calculated to attract younger generation to the richness of Kerala culture and thereby inculcate the cultural values among them.

V. PERFORMING ARTS

Malayalees in Calcutta have been in the forefront of cultural integration through the medium of Kathakali, Bharata Natyam, Mohini Attam and other dances. There were a number of performing art centres run by the Malayalees in Calcutta, but Kalamandalam is the only one which justifies its name today. The defunct institutions include the (1) Nrityakala Kendram, (2) Art Centre, (3) Kathakali Club and (5) Carnatic Music Academy.

Keraleeya Nrityakala Kendram

The Keraleeya Nrityakala Kendram (30A Paddapukur Road) was established in 1950 by Mrs. Ammini S.Menon. It was in existence for about 40 years. The Kendram was started with a view (a) to revive the art of Indian classical dances based on *Natya Sastra* and *Abhinaya Darpan,* (b) to impart instruction in Indian classical dances on scientific basis under expert supervision, (c) to give public demonstrations and performances inside and outside India, (d) to make the art of dancing a respected and desired profession, (e) to make the dance play an important part in

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the life of the people and thereby promote national integration, and (f) to give facilities for research and comparative study of Indian classical dances and music of the South and North. The Kendram conducted certificate as well as diploma courses in (a) Kathakali, (b) Bharata Natyam and (c) Carnatic Music. The certificate course was of five years' duration and the Diploma course that of three years. Children of the age-group of 5-8 were given instruction twice a week for two years in the Children's Section. Regular classes were held for boys/girls in the age group of 5-20 twice a week for four years. Special classes were held for boys/girls in the age group of 5-20 thrice a week for three years. Those who obtained first class marks in the Final Examinations of the Certificate Course and were not below 14 years of age were eligible for joining classes for diploma, Natana Bhushanam. The instititution was a registered body.

The syllabus for the certificate course of Kathakali may be recalled here. In the first year (1) physical exercises, (2) seven types of chuzhippukal, (3) two types of foot exercises in 4 different matras, (4) thodayam, (5) Purappadu, (6) Bhavabhinayam and facial exercises, (7) basic gestures according to the *Hastalakshana Deepika,* (g) eye exercises, and (9) talams like Chempata, Champa, Atantha, Triputa, Panchari, and Muriatantha were taught. During the second year (1) Kalasams in different talams, (2) illustrative gestures, (3) two male and female characters, (5) practice of eye exercises, (5) navarasas, (6) one dance with Rabindra Sangeet, and (7) repetition of items taught in the first year were imparted. The third year of teaching was devoted to (1) more male and female characters, (2) mudras with bhavas (gestures with facial expressions), (3) one dance with Rabindra Sangeet, and (4) a detailed study of the Navarasas, their Stayee Bhava and Sanchari Bhava and their uses, besides repetition of the items studied in the first and second years. The fourth year was devoted to (1) more male and female characters, (2) Stayee Bhavas and Sanchari Bhavas of characters, (3) descriptions and descriptive songs, (4) dance with Rabindra Sangeet, besides repetition of whatever was taught during the first, second and third year classes. There were experienced and qualified teachers on the pay rolls of the Kendram for imparting training in Kathakali,

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Bharata Natyam and Carnatic Music, who hailed from Kerala and Tamil Nadu. K.C. Balakrishna Menon was the Principal of the Kendram. He along with Kelu Nair (of Viswabharati fame) taught Kathakali. Kalamandalam Nanda Kumar and Kalamandalam Govindan Kutty were teachers of Mohini Attam. Marathappan Pillai, Pandari Nathan and Rajalakshmi Ammal were in charge of Bharata Natyam. The 26th anniversary of the Kendram was celebrated in December 1976 with a cultural programme.

The Kendram was one of the earliest Kathakali teaching centres outside Kerala and the first of its kind in Calcutta. The Kendram was, in the words of the late Dr. Kalidas Nag, "a permanent Kerala Dance Centre in Calcutta imparting training in classical dances of the South and forging a cultural link between Bengal and Kerala." One of the objects of the Kendram, as stated earlier, was to give facilites for research and comparative study of Indian classical dances and music of the South and North. Accordingly, classes were held in Bharata Natyam, Kathak, Kathakali, and Carnatic music along with Rabindra Sangeet.

Besides the traditional Attakathas, the Kendram had the privilege of staging several experimental productions like Tagore's "Chitrangada" and "Shyama" in the traditional Kathakali and Bharata Natyam styles respectively, besides the Poet's "Kalmrigaya", and the "Life of Jesus Christ" as dance dramas. Shakespeare's "Mid-Summer Night's Dream" was presented as a ballet in the Kathakali style.

The Kendram strove its utmost to help the cultural integration of India by enlisting the co-operation of eminent men from Kerala and Bengal, by maintaining liaison with growing dance centres in these two states and by providing a forum for discussion and experimentation. The Kendram's efforts to bring the Malayalees into the mainstream of Bengali cultural life both as a giver and as a taker did not succeed on account of its premature death. The Kendram held its classes at two centres, one at 166-C Sarat Bose Road, and the other at 6 Syed Amir Ali Avenue. The celebration of Vallathol Jayanti, the father of Kathakali in modern Kerala, and Rabindra Jayanti were conducted without fail every year. Four shows were held by the Kendram annually, besides an anniversary. Dances and concerts were given by

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the students of the Kendram for raising funds for others. The Kendram's bi-annual, *Kala Kalpam,* was published for more than 16 years.

Kalamandalam

Calcutta Kalamandalam (3 Dover Lane) is an institute of Bharata Natyam, Mohini Attam and Kathakali. This is an institution established and run by the former students of Kalamandalam, Kerala, established by Vallathol Narayana Menon, who revived Kathakali and other dances. P. Govindan Kutty, as we have already seen, came to teach Kathakali at the Calcutta Malayalee Samajam's Nritya Kairali. His teaching of Kathakali recommended him the establishment of an institute for Kathakali, Mohini Attam and Bharata Natyam in 1968. Fortunately, he found in his wife Thankamani an exponent of Bharata Natyam and Mohini Attam. Kalamandalam Sankaranarayanan, who was an all rounder in Kathakali, Bharata Natyam, Mohini Attam and other dances, joined hands with them and the result was the birth of Kalamandalam.

Over the years Kalamandalam has become one of the foremost professional institutions in Calcutta imparting scientific and systematic training in Kathakali, Bharata Natyam, Mohini Attam and modern oriental dances. The emphasis is on training professional artistes in these dances who can present them on the stage. The training is rigorous and consequently Kalamandalam's students are asked to present a number of dances in and around Calcutta. Being a professional institution, Kalamandalam is frequently invited to stage shows in Bokaro, Patna, Rourkela, Jamshedpur and other nearby industrial towns. The students of Kalamandalam have presented many a show on the Calcutta Television. Kalamandalam does not give any diploma or certificate. Students are given training in Kathakali, Mohini Attam, Bharata Natyam etc. following a syllabus and perfection in the art may be attained over the years. There are students attending Kalamandalam's classes who have passed out from Rabindra Bharati University. As stated earlier, here the emphasis is on the practical side of these dance forms. Kalamandalam deserves congratulations on keeping a professional troupe of Kathakali, Mohini

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Attam, Bharata Natyam and modern dancers, who are available for performance at the beck and call of Calcuttans or the nearby places. Kalamandalam gives a number of trophies to the students who pass out from the institution. Nrityalaya Rolling trophy for Bharata Natyam, Smt. K. Parvathi Amma Memorial Rolling trophy for Kathakali, Sri C. Krishnan Nair Memorial Rolling trophy for Mohini Attam, Sri Gunjur Gopallah trophy for Modern Oriental Dances and Shri Kundu Kattil Narayanan Ezhuthachan Memorial Rolling trophy for all round excellence etc. are some of the trophies awarded by Kalamandalam. The Kathakali Club established under the auspices of Kalamandalam seems to be defunct today.

Kathakali Club

The Calcutta Kathakali Club or Kathakali Art Centre (3 Dover Lane) was formally inaugurated on 23rd January 1976 by Mahakavi P. Kunhiraman Nair. Gurudev Rabindranath Tagore was enthralled when he saw Kathakali for the first time. He immediately opened a Department for Kathakali at Viswabharati, Santiniketan. However, the Poet's main interest was not in Kathakali, but in equipping his dancers in his dance dramas with the highly stylized Mudras and Abhinayas. Kathakali, in its traditional style, was hardly to be seen in Calcutta as a performance in the metropolis required the commissioning of a troupe all the way from Kerala with their dresses and other requirements. The Kathakali Club wanted to establish a permanent Kathakali Centre in Calcutta. Though some trained Kathakali dancers were working in and around Calcutta, the dearth of costumes and good musicians stood in the way of staging traditional Kathakali dance-dramas. The Club was able to acquire a complete set of costumes and other necessary equipments for performing Kathakali. The establishment of the Kathakali Club was greeted with scepticism. Initially there were doubts about public response. This fear proved to be illusory when Kalamandalam (Calcutta) staged the "Nalacharitam" on the occasion of the tercentenary of that play's author, Unnai Warrier, organised by the Calcutta Sahitya Vedi in January 1976. A packed house witnessed the show with rapt attention till about 10 p.m.

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The Club staged 6 Kathakalis for some years. The membership fee of the Club was Rs. 100/- for Associates and Rs. 35/- for ordinary. Another category of membership with an annual subscription of Rs. 25/- was also created in order to cater to a wider section of art lovers. The Club was found to be financially not viable in the absence of atleast 250 members and had to be wound up within 10 years of its inauguration.

School of Carnatic Music

The School of Carnatic Music (193/2 Rash Behari Avenue), established by Mrs. Prema Balachandran, imparted a five-year course in Carnatic Music. The School was established in 1973 with emphasis on the development of singing ability, rather than theoretical knowledge. Saptaswara (193/2 Rash Behari Avenue), established in 1974, conducted chamber concerts and gave encouragement to amateur talents. Both these organisations could not make a mark and folded up in no time. There were many more organisations devoted to arts and culture, floated by Malayalees, but they were all short-lived. Even the "Sangeeta", which specialised in modern Malayalam music, could not carry on for more than a year.

MANAS

The Malayalam Amateur Nataka Samithy, established on 6th June 1999 (4/1B, Ahiripukur 1st Lane) is a registered organisation. The MANAS (short for Malayalam Amateur Nataka Samithy) is the brainchild of N.P. Nair. The revival and popularisation of Malayalam dramas in Calcutta are the main objects of the organisation, besides holding seminars, workshops and discussion meetings on the promotion of theatrical activities. A seminar on Modern Malayalam-Bengali Literature was organised on 23rd June 2002 jointly by MANAS and Sahitya Akademi which was well attended by writers from Kerala and West Bengal. Six dramas have been so far staged for Shree Narayana Seva Sangham, Calcutta, and other organisations. There is nothing against its filling the vacuum in the field of dramatic performances. Evoor Krishnan Nair, who was the first President of MANAS, is a seasoned actor-director-producer

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of dramas for a quarter century. He was the Secretary of **Arts Centre,** Calcutta (12A Shyamananda Rd.), a registered organisation affiliated to the Rabindra Bharati University. It was founded in July 1973 with the sole object of promoting Kerala's arts and culture. The Art Centre confined its activities to the staging of dramas. Six dramas were staged annually till 1976, but the number was reduced to four from that year in order to improve the quality. The dramas were staged by amateurs and the titles of the plays were selected in advance. The Centre was managed by a Committee of ten members with a Secretary who was the motive force behind it. The Centre had a membership of more 500 once upon a time. The best dramatic troupe used to get the Sajit English Monthly Rolling Trophy. The Centre could not sustain its activities after 1990 for want of membership and patronage.

There are some Malayalee organisations whose activites are restricted to serving their members, though they are not communal in outlook and objectives. The Calcutta Nair Service Society and Shree Narayana Seva Sangham are not branches of Nair Service Society and Shree Narayana Dharma Paripalana Yogam in Kerala. Nairs of Kerala are not orthodox Hindus and one such was the President of the Shree Narayana Seva Sangham in Calcutta. As both the organisations have celebrated their Silver Jubilees two years ago, it is not proper to ignore them here.

The Calcutta Nair Service Society : (registered, 162/205 Lake Gardens), is an established society. The Nair Service Society celebrated its Silver Jubilee celebrations on 3rd February 2002 at Nazrul Manch with M.M. Jacob, Governor of Meghalaya as the Chief Guest and O. Rajagopal, Union Minister of State for Railways, as the guest of honour. Usha Uthup and Vijay Yesudas delighted the audience with a musical night after the meeting. The Society's office premises houses a community hall and a miniature library with about 500 books. The Society has embarked upon an ambitious project to provide residence to the needy members at a most economic cost with necessary infrastructure and facilities by acquiring 17 bighas of land in the eastern outskirts of Calcutta. Onam and other national festivals are celebrated by the Society in a befitting manner.

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The Calcutta Warrier Samajam : (1C-7/7 Thakurpukur Housing Project, Phase I) was the brainchild of T. Narayanan and Doctor Ramachandra Warrier. The Samajam was established as a branch of Kerala Warrier Samajam, an old association in Kerala, in 1985 for taking care of the interests of some 40 families in an around Calcutta. The activities were confined to get-togethers and arranging picinics etc., so that the members of the Samajam could exchange views and know each other. S.K. Warrier, who was serving the Indian Chamber of Commerce as deputy Secretary was the founder President and P.T. Krishnan, the founder Secretary. The late E. Sankara Warrier of Calcutta Boy's School was the next president. The Samajam is now inactive though Krishnan is in Calcutta.

Shree Narayana Seva Sangham

The Shree Narayana Seva Sangham (48/2B Ramesh Mitter Road) is not a branch of Shree Narayana Dharma Paripalana Yogam, Kerala. The Sangham was established in 1977, the International Shree Narayana Year, by the late K. Balakrishnan Nair, late P.V. Kuruvilla, late M.K. Bappu, late Dr. E.K. S. Sankar and others. The founder members alive today include Janab K.A. Makkar (who is associated with Kerala Muslim Association since its inception), A.K. N. Pillai, N.S. Mani and others. The aims and objects of the Sangham are charitable, educational, social and cultural upliftment of the public on the basis of the philosophy of Shree Narayana Guru, the greatest social reformer of Kerala during the past two centuries. The institution was registered under the Societies Registration Act of 1961 on 9th February 1978. The three-storeyed building of the Sangham was completed in 1991 with the contributions, assistance and co-operation of the members, friends and general public. A marble statue of the Guru was installed in the prayer hall on the first floor in 1992.

The main thrust of the Sangham is social service and healing of the maladies like Arthritis, Spondylitis, Asthma, Back ache, etc. through electromagnetic therapy, Yoga and physiotherapy for which a free homoeo clinic functions on the ground floor of the Sangham's premises. Dr. Subir Saha is available for consultation in these diseases.

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The Sangham works through a managing council assisted by Unit members. There are units for Dum Dum, Central Avenue, Park Circus, Bhowanipore, Kalighat, Ballygunge, Mominpur, Behala, S.M. Nagar and Tóllygunge. After the passing away of K. Balakrishnan Nair, the founder President, who held the office for more than 15 years, Mr. R.K. Prasannan, I.A.S., is the incumbent of that office. R.K. Nair, Sarat Chandra Mukherjee and others are patrons of the Sangham. The Silver Jubilee celebrations of the Sangham were held on 7th July 2002 at Ballygunge Siksha Samity (Khemka Hall) with Dr. Pratim Chatterjee, West Bengal Minister in charge of Fire Services and a well known Bengali poet, as Chief Guest. Dr. P.M.G. Nambissan, Associate Professor (Atomic & Nuclear Physics), Saha Institute of Nuclear Physics, explained the universal appeal of the teachings of Shree Narayana Guru. As part of the Silver Jubilee celebrations, the Sangham arranged staging of *Saketham,* a drama based on Ramayanam and written by Srikantan Nair. The drama was presented for the Sangham by MANAS (Malayalam Amateur Nataka Samity) at Uttam Manch on 22nd September 2002. The annual get-togethers, daily Puja, Guru Puja, Chathayadinam (birthday of Shree Narayana Guru) and Samadhi Dinam etc. are observed by the Sangham in a befitting manner. The *Sangham News* (quarterly bulletin) keeps the members informed of the activities of the organisation. Swami Sudhanandaji, Swami Bhoomananda Thirtha and other spiritual leaders associated with Shree Narayana Dharma Paripalana Yogam have given discourses on spiritual subjects in Calcutta under the auspices of the Shree Narayana Seva Sangham.

There are Malayalee associations at Salt Lake, Behala and Barrackpore. The Barrackpore Malayalee Samajam which had its office at Orderly Bazar and used to celebrate Onam and other festivals has fallen into evil days on account of the dwindling of members by departure for Kerala after retirement and migration to the Gulf countries in the 1970's. The Behala Malayalee Association and Salt Lake Malayalee Samajam are doing well.

Calcutta Malayalee Association

The Calcutta Malayalee Association (160E Bhupen Roy

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Road, Behala) was founded in 1977 by Parakode Sasi and others. Behala became the haunt of Malayalees after 1970 on account of the widening of the Diamond Harbour Road and removal of transport bottlenecks by the erection of the Majherhat Over Bridge. Rents were cheap in Behala before 1970 as the South Suburban Municipality did not supply water and undertake any conservancy service. The development of Sarsuna as a satellite city, establishment of the Indian Institute of Management campus at Joka etc. changed the face of Behala between 1970 and 1980. The South Suburban Municipality was amalgamated with Calcutta Municipal Corporation in 1985 and civic services were extended to different wards of the former municipality.

The Calcutta Malayalee Association has got a good number of members, but they are not better off. Though this Association was the first Malayalee organisation to own its own accommodation, the activities are confined to Onam celerbations and other usual activities of Keralites. The Association is more involved in charitable activities. This registered body has a membership of about 650 and the annual subscription rate is Rs. 30. There is a small library of books in Malayalam and English at the premises of the Association where current newspapers and periodicals are available for readers. Malayalees assemble at the premises of the Association between 6-30 and 9.30 p.m. every day. Behala has no Malayalee eating esablishment. There is a small shop for Malayalam periodicals and provisions. The Association has kept a low profile, though staging of dramas and other performing arts are not infrequent. The Salt Lake Malayalee Samajam, which is not even 10 years old, is more active and constructive, in comparison to the Behala organisation.

Salt Lake Malayalee Samajam

Reclamation of a portion of Salt Lake for residential purposes was begun in 1952 and plots for erection of houses in Sectors, as and when they were ready, were allotted to middle class Bengalees and to no other community. Salt Lake is now a planned city with a municipality of its own. Except two or three Malayalees in the service of West Bengal Government, no Keralite was given plots for residential

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purposes. Several Directorates are now situated in Salt Lake. Educational and scientific institutions have come up in Salt Lake. The number of Malayalees living in quarters provided by official agencies in Salt Lake City does not go beyond 50. A number of Malayalees have purchased ownership flats in Lake Town, Kestopore, Baguihati, and other localities near Salt Lake.

The Salt Lake Malayalee Samajam : (FD 461, Sector III, Salt Lake, Kolkata-91) was originally launched as Salt Lake Malayalee Club on 29th August 1993. The idea of the Club originated with George Augustine (Federal Bank). M.N. Namboodiri (Tea Board) C. Balakrishnan (F.C.I.), M.V. Krishnan (SAIL), P. Raman Pillai (SAIL) and John Abraham (Federal Bank) were the other gentlemen who held a meeting at the SAIL Club on 29th August 1993 to establish the Salt Lake Malayalee Club. M.N. Namboodiri was the first President of the Club. None of the founder members of the Club is now stationed either in Salt Lake or Kolkata. The name of the Club was changed to the Salt Lake Malayalee Samajam in 1998 and it has been registered as a society under the law of the land. Francy Joseph (1994-96) and Dr. V.K. Thomas (1997-2002) were Presidents of the Samajam before P.R. Gopinathan Nair, the present incumbent was elected to that office. K. Ramachandran (1993-96) and A. Viswanath (1997-02) were the Secretaries of the Samajam. About 80 Malayalee families are associated with the Samajam. Most of the members of the Samajam are highly educated and some of them hold high positions in Central Government offices and scientific institutions. Two senior I.A.S. officers now living in Salt Lake (R.K. Prasannan—in service; and V.P. Ramachandran, retired) are the patrons of the Samajam. The Samajam is yet to find a roof of its own. Onam and other festivals are celebrated in rented halls. Talent among the Salt Lake Malayalee Samajam is not lacking, but finance is.

VI. PHILANTHROPIC INSTITUTIONS

There is a general complaint that the Malayalees in Kolkata do nothing except making their living and make others live in their native place. It is admitted that the Malayalees have not contributed in a big way to

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philanthropy, but to say that their contribution is nil in this respect will be an over-simplification. Since the Malayalees in Calcutta belong to various castes and communities, it has not been possible to build an imposing hospital or render medical and other assistance in a big way. The Churches belonging to various denominations have done and are doing significant service to the poor and needy. Antara is the first of its kind in India, and it should not be forgotten that it is the brain-child of a Malayalee. Before describing the activities of the Antara, we may notice the activities of the (1) Janata Medical Hall, (2) St. Thomas Charitable Dispensary and (3) KCSSC's Child Welfare Centre.

The Janata Medical Hall owes its origin to the Mar Thoma Hostel which was started at 16 Ripon Lane, and later on shifted to 1 Park Lane, Calcutta. In the year 1951, Dr. K.M. Thomas was the first Warden of the Hostel. The Hostel was the nerve centre of all youth activities. Free milk distribution for the poor, Sunday School for the Bustee children, visits to their homes and other activities were concentrated there. Youth prayer circles and cottage prayer meetings were organised and revived. A Bible study group was formed at the Hostel. Special social service was undertaken as occasions called for. When the Church came forward to reach help to the flood-stricken people, Dr. B.C. Roy, the late Chief Minister of West Bengal, remarked, "Now I realise that the Christians are conscious of national calamities." The Marthoma Youth League, in co-operation with the Calcutta Y.M.C.A. started a relief centre at the Hostel for free distribution of milk to the poor who lived in the slum area in and around it, besides rendering medical aid under Dr. Thomas's guidance. The Janata Medical Hall moved to a rented building at 85/2E Ripon Street to expand its relief work. This old premises was retained as a clinic when the Mar Thoma Church Centre was inaugurated on November 11, 1967.

The news of Dr. Thomas's medical relief attracted the attention of the World Vision, Inc., an international organisation started in the U.S.A. The President of the World Vision, Dr. Bob Pierce, visited the relief centre and agreed to equip it properly. Meanwhile, the Council of Organisations for Relief Services Incorporated, (CORSO), New Zealand,

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in commemoration of its 21st anniversary in 1965, gave a donation of £10,700/- (Rs. 1,35,000/-). Organisations like the OXFAM and CORGAS also came to the help of the Hall. The Janata Medical Hall got the services of some eminent doctors. In 1957, the proprietorship of the clinic was transferred from the founder to the Missionary Bishop of Mar Thoma Church. Dr. Alexander Mar Theophilus, the then Missionary Bishop, appointed a committee, from members of the Calcutta parish to manage the affairs of the clinic on behalf of His Grace.

The Janata Medical Hall has been recognised as a medical institution by the Government of India in 1964-65, eligible for receiving gift and medical supplies including surgical and other equipment free of customs and other duties. The Hall has since been recognized by the Government of Bengal and the various local authorities as a charitable body. On an average, 200 cases are registered every day at the Janata Medical Hall clinics (85/2E Ripon Street & 29 Ahiripukur Road). Both Church Centre and Ripon Street clinics are rendering medical help to the poor and needy. At Church Centre services are rendered through General Clinic, Child Welfare, Eye, Dental, Maternity and ENT departments. A good pathological laboratory at the Church Centre also renders service to the needy people. By adding two pathological test instruments in 2000 the laboratory has been modernized. A psychiatric clinic with the help of Antara is also working at the Church Centre.

The St. Thomas Charitable Dispensary (19 Smith Lane) run under the auspices of the Orthodox Syrian Church, was inaugurated on December 18, 1963 by Bijoy Singh Nahar, the then Minister of West Bengal. On an average 100 patients are given medical attention as well as free medicines at this dispensary.

The KCSSC's Child Welfare Centre (3 Lenin Sarani) was started in a humble way in 1969. There were two doctors in attendance on children twice a week in 1969 and 1970 at this Centre and the number of cases treated per year was approximately 5000 and 7000 respectively. The clinic was held thrice a week in 1971-73 with the help of two doctors. The clinic was held four days a week in 1974, five days in a

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week in 1975 and it is now being held six days a week (except Sundays) from 8-30 to 10-30 A.M. The number of doctors in attendance has increased from two to three.

Antara : (Antaragram, Dakshin Govindpur, 24 Parganas 743353) is a registered association of psychiatrists and social workers meant for helping poor people suffering from mental illnesses. The workers and members represent all sections of people including Hindus, Muslims, Jews, Christians and secularists coming from different parts of India. The aims and objects of the association are : (1) to provide free treatment (outdoor and indoor) for all forms of mental disorders including alchoholism and drug addiction, (2) to inspire psychiatrists, social workers and mental sufferers to develop a response to the fast-growing problems of psychiatric disorders, (3) to discover simple and rapid means of controlling different forms of psychiatric illness, and (4) to provide advance studies in alcoholism and drug addiction with special reference to existing socio-economic conditions.

Mother Teresa's Missionaries of Charity (Sisters & Brothers), Cathedral Relief Service and Janata Medical Hall of the Mar Thoma Church are the three corporate members of the Antara. The psychiatric polyclinic (outdoor) of the organisation functions from Janata Medical Hall (Mar Thoma Church Centre, 29 Ahiripukur Road). Specialised treatment for both indoor and outdoor patients like E.C.T. and other clinical investigations are done at the Janata Medical Hall. The indoor hospital at Picnic Gardens was shifted to Antaragram in Dakshin Govindpur after Narendrapur.

Antara has rendered valuable service to the unfortunates suffering from mental disorders since its establishment in November 1971 at the initiative of P.M. John, who raised funds for running the institution. Antara presented a musical evening with Jesudas on August 28, 1977 in Calcutta. Rehabilitation, according to P.M. John, is more important than giving free treatment. At present the permanently disabled and chronic patients are taken care of by Antara.

The Calcutta Keraliya Co-operative Society Ltd. (58 Sarat Bose Road) was founded in 1957 and is now defunct. The Society was started with a view to help Malayalees in

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hire purchase of household articles on easy terms with nominal interest. The membership fee was only Rs. 5. There were about 750 members in 1978. R.S. Narayanan was the Chairman.

NEED FOR A UNITED FRONT

There are several socio-cultural organisations of the Malayalees in Calcutta. There is no denying the fact that they are serving some useful cause. These organisations are doing their maximum within the resources at their command. But the funds available at their disposal are not sufficient even to put up a worthwhile show on an important occasion like the national festival of Kerala, Onam. The rivalry among the socio-cultural organisations prevents them from putting up a united programme. Though the Malayalee Samajams and Associations have one and the same object of bringing their brethren together to provide wholesome entertainment once a year or occasionally, they become the victims of divisive forces. The net result is that all the Malayalee organisations cut a sorry figure in the eyes of the Calcutta public and their existence is ignored. They are not represented in any important State functions. There is not a single representative organisation with whom the Government or the Municipal Corporation can consult on matters affecting the Malayalees unlike other South Indian communities.

The plethora of socio-cultural organisations have not advanced the cause of Calcutta Malayalees. There is no denying the fact that they serve sectarian and partisan ends. In fact the proliferation of the Malayalee organisations, in one and the same field, has only weakened the social and cultural life of the Keralites in Calcutta during the past 50 years or so resulting in inter-caste and inter-state marriages. The various denominational churches serve a useful purpose as their forms of worship are different. But the existence of a number of cultural organisations, without any specialisation, is disappointing. The existence of small groups owing allegiance to particular organisations has only helped to widen the differences among the Malayalees. Even fellow Malayalees wonder how such divisive tendencies are tolerated.

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Malayalees themselves are responsible for the sorry plight of their socio-cultural organisations. The Malayalee being a class and status conscious individual does not want to mingle with his fellow countrymen if they do not measure up to them. Equality of status should not be the criterion in mingling with Malayalees. The creation of a fellow-feeling is the *sine qua non* for channelising the creative energies of Malayalees in Calcutta. The socio-cultural organisations functioning in Calcutta are not sufficiently enlightened and they do not know the names of distinguished Malayalees in Calcutta. The existing organisations should change their outlook and eschew politics altogether. While sectarian interests are cultivated vigorously, socio-cultural organisations of the Malayalees are bound to suffer in their image as custodians of Kerala Culture.

The need of the hour is a united front of Malayalees belonging to all walks of life, irrespective of his/her affiliation to caste, creed and colour. Such a united forum can be created by the amalgamation of the existing organisations by chalking out a basic minimum programme. If a United Front can rule West Bengal uninterruptedly for the past 30 years or so and a Janata Party can be created by the union of strange bed follows, it is not understood why a few Malayalees living 2500 kilometres away from Kerala cannot join their hands. The existing organisations need not be disbanded, but they should serve as branches of a tree. They can serve a useful purpose under the direction of an apex body.

There can be no unity among the Malayalees, but that does not mean that we cannot achieve any unanimity in certain matters, if we sink our differences. The Malayalees in Calcutta have sunk their differences many a time, as we have seen, and have served many a national cause. We are aware of an occasion when Malayalees collected Rs. 25,000/- in a week from amongst themselves by contributing not more than Re 1/- each. This was during the North Bengal flood, when all the bodies jointly formed Kerala Bengal Relief Committee and collected the amount for handing over the same to the then Governor, Dharma Vira. The Guruvayoor Temple was gutted in a devastating fire and the Calcutta Malayalees rose to the occasion by forming a Sree

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Guruvayoor Temple Renovation Committee. This committee raised over Rs. 80,000/- and remitted the entire sum to the Central Committee at Gurvayoor for temple renovation. The Malayalees, under the auspices of the Calcutta Malayalee Samajam, contributed Rs. 25,000/- towards flood relief in Kerala in 1961 when their kith and kin were courting a watery grave. There are many instances when the Malayalees in Calcutta have risen to the occasion by sinking their petty loyalties and divisive tendencies. The number of Malayalees have come down to 50,000 or so today in all walks of life and they are dwindling every day. Malayalees, we are sure, will realise the need for a united front sooner or later.

The establishment of a central organisation for Malayalees is a desideratum. The erection of a Kerala Bhavan or Kerala House in the city is absolutely necessary for bringing all Malayalees together. While the existing institutions should work hand in hand for this purpose, the Governments at the Centre and States, especially the Government of Kerala, can play a useful role. Since the Malayalees in Calcutta are a microscopic minority, it is difficult to raise the necessary funds for building a Kerala Bhavan or Kerala House in the city with the meagre resources available at their disposal.

The apathy of the Kerala Government in respect of the Malayalees living in Calcutta is all the more difficult to understand. All State Governments have their liaison offices and imposing buildings in Calcutta, but it is strange that the Government of Kerala has altogether neglected such a venture. Malayalees, wherever they are, want to settle in Kerala after service outside the State. Their heart is rivetted to the soil of their native homeland. Kerala lives upon remittances from Malayalees living outside the State, more especially so from foreign countries. Many a family in Kerala is eagerly awaiting the knock of the postman at its doors. The amount of money sent from Calcutta by postal, banking and other channels to different parts of Kerala is no doubt small at present compared to other metropolitan cities. The business transaction with Kerala, conducted by the businessmen in Calcutta, may turn to crores of rupees every year. The Government of Kerala should be aware of these

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facts and it is the duty of the State Government to channelise the energies of Malayalees in Calcutta. The construction of a Kerala House or Bhavan should brook no delay. As the contribution of the Malayalees to the Bengali cultural life and intellectual awakening is not small and is a continuing process, it is high time that the Government of Kerala take some interest in the channelisation of the creative energies of the Keralites living in Calcutta. The contribution of the Malayalees to the growth of Science and Higher Education is something enviable though not perceptible to the untrained eye. The Malayalees in Calcutta themselves are not aware of their contribution to these fields as they have been working in isolation.

VII. CONTRIBUTION TO SCIENCE

The contribution of Malayalees to the making of Calcutta as the pioneering centre of scientific research in India is not documented at all. A South Indian bagged the Nobel Prize for Physics in 1930 for the first (and last?) time in 1930 and his name is well known to everybody. Sir Chandrasekhara Venkata Raman was assisted by a number of Malayalees in his epoch-making discovery of the Raman Effect. The Indian Association for the Cultivation of Science, the site of which is now occupied by West Bengal Government's Goenka College of Commerce at Bow Bazar-College Street crossing was the place where Sir C.V. Raman worked with his primitive instruments for his Nobel Prize with the assistance of K.S. Krishnan, L.A. Ramdas, K.R. Ramanathan, A.S. Ganesan, S. Venkateswaran, S. Bhagavantam, P. Krishnamurthi and others.

Lakshminarayanapuram Anantha Krishna Iyer Ramdas Iyer, who is better known as Dr. L.A. Ramdas, was the eldest son of Dewan Bahadoor L.K. Ananthakrishna Iyer, the first professor of Anthropology in the University of Calcutta. Lakshminarayanapuram, now a deserted Tamil Brahmin settlement, is not far from Palghat town. Ramdas was born on 3rd June 1900 at Lakshminarayanapuram and was brought to Calcutta by his father to work under Sir C.V. Raman. Ramdas took his Ph.D. from the University of Calcutta in 1927 and opted for Government service as Science was not a paying proposition in those days. Dr.

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Ramdas was a pioneer agricultural meteorologist and Director-General of Observatories in 1955-56. He worked, after reitrement, as Emeritus Scientist, National Physical Laboratory, New Delhi, 1955-70. He was awarded M.B.E. (Member of the Order of the British Empire, 1946) and Padma Shri in 1955.

Kalpathi Ramakrishna Ramanathan whom the scientific world knew as Dr. K.R. Ramanathan was another assistant of Sir C.V. Raman, who distinguished himself as a scientist. Born on February 28, 1893 at Kalpathi (Palghat), Ramanathan joined Indian Meteorological Dept. in 1925, after assisting Sir C.V. Raman for a number of years at the Indian Association for the Cultivation of Science. Ramanathan worked in the Indian Meteorological Dept. in various capacities until 1948 (Deputy Director General of Observatories, 1939-48). After retirement he worked as Director, Physical Research Laboratory (1948-1966), Ahmedabad, and was awarded Padma Vibhushan in 1976. "While working on scattering of light by liquids he (Dr. Raman) and Dr. Ramanathan observed by the help of balanced filters that the scattered light unexpectedly contain a small fraction of light of different wavelength. Naturally they thought that the liquid contains some fluorescent impurity which is responsible for this modified wave-length. But repeated attempts at purification of the liquid was of no effect. The discovery....became internationally known as Raman Effect....". The contributions of Dr. A.S. Ganesan who worked at Science College, University of Nagpur, and S. Venkateswaran, Examiner of Patents, were equally solid as those of Ramdas and Ramanathan.

The Geological Survey of India (G.S.I.) had a number of Malayalee geologists in the 20th century. The names of C. Karunakaran and K. Krishnanunni as Director - Generals of the Geological Survey of India are well known to every Malayalee. Cheruvari Karunakaran (born, 6th May 1917, at Tellicherry; son of Sankunni) joined G.S.I. in 1948 as a geologist and retired as its Director-General (1975-77). His geological researches continued in Kerala as Director, Centre for Earth Science Studies, Trivandrum, from 1978 for a number of years.

K. Krishnanunni retired as Director-General of G.S.I.

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only in 2001. Son of Prof. Kochunni Panicker, Kalathinkal Krishnanunni, hailed from North Parur. Starting as a geologist in the G.S.I., he became the Director-General of that organisation in December 2000. He is a specialist in Satellite Remote Sensing.

The late L.A. Narayana Iyer (Rao Bahadur) was a distinguished geologist and petrologist of the Geological Survey of India, stationed at Calcutta, who after retirement, served as Tata Professor of Geology at Patna University for five years. He was related to Dr. Ananthakrishna Iyer and hailed from Lakshminarayanapuram in Palghat. Lakshminarayanapuram Narayanan Kailasam, who is better known as L.N. Kailasam, born on 15th January 1921 at Palghat, was Chief Geologist of the Geological Survey of India for a long time. He was elected a Fellow of the National Institute of Sciences in 1977.

Kurien Jacob worked in the Geological Survey of India in various capacities from 1940 to 1958. Born at Calicut on 5th March 1910, as the son of S.T. Jacob, he worked as Head, Dept. of Airborne Mineral Surveys and Exploration, Ministry of Mines & Metals, Govt. of India, from 1958 to 1963. He was a Member, Indian National Commission for UNESCO.

The Botanical Survey of India (B.S.I.) has its headquarters at Calcutta as that of G.S.I. This Survey had a number of Malayalee botanists on its rolls including Dr. M.P. Nayar, Director (1985-90?). Dr. Nayar, after retirement, started the School of Tropical Botany in Trivandrum. It was Dr. (Miss) Edavaleth Kakakat Janaki Ammal, who was commissioned to re-organise the Botanical Survey. She was Professor of Botany at Women's Christian College, Madras, and Maharajah's College, Trivandum. Born on 4th November 1897 in North Malabar, Janaki Ammal's work on cytogenetical field on sugar cane is well-known and she was awarded Padma Shri in 1977. Dr. K.J. Joseph, Dr. K.P. Janardanan and R.V. Kamathy (hailing from Shertally) were botanists. Dr. R.P. Varma, born 21st October 1925 and hailing from Trivandrum, was the Editor of publications of the Botanical Survey from 1964 for a number of years. Dr. N. Chandrasekharan Nair, born 19th August 1927 at Perunna as son of A. Narayana Pillai, worked in Pilani, and Dehra Dun before joining B.S.I. as Regional Botanist in 1966.

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He was President of the Calcutta Malayalee Samajam in 1975-77.

The Zoological Survey of India (Z.S.I.) had a number of Malayalee zoologists including T.N. Ananthakrishnan (Dr. Taracad Narayanan Ananthakrishnan, M.Sc., Ph.D., D.Sc., F.A. Sc., F.N.A.; born 15th December 1925 at Mangalore). He worked with the Z.S.I. as its Director (May 1977-June 1980) after which took up the directorship of the Entomology Research Institute, Loyola College, Madras. G. Unnikrishna Kurup (born 3rd September 1934, Tiruvalla) worked in Z.S.I. from 1961 for a number of years. Dr. Koshy Mathew (born 29th July 1930; Thiruvalla) was Documentation Officer of the Zoological Survey of India for a number of years. He took his M.Sc. and Ph.D. degrees from Agra University before joining the Z.S.I. Dr. A.G.K. Menon, hailing from Palghat, was a senior Zoologist attached to the Z.S.I. for about 20 years in Calcutta, earning a name for himself as an authority on fishes. He was associated with the Calcutta Malayalee Samajam as its Vice-President in 1974-75. Dr. Menon worked in Madras till his death in early 2003. There was one Mr. N.K. Pillai as a senior Zoologist with the Z.S.I., whose biographical sketch could not be collected. Dr. Sheela (now Dr. Sheela Ghosh), hailing from Kayamkulam joined the Z.S.I. as a Senior Technical Assistant three years ago and is doing further work on ants (her Ph.D. Thesis at Calicut University). Thankamani Amma who hailed from Aranmula chose to continue as a teacher at Julian Day School, Calcutta, after taking her Ph.D. in Zoology from Kalyani University in 1995. She met Dr. Bejoykrishna Padhi there and married that Oriya zoologist.

Dewan Bahadur Dr. Lakshminarayanapuram Krishna Iyer Ananthakrishna Iyer (L.K. Ananthakrishna Iyer, for short) was the first Professor of Anthropology in India. Anthropology was not taught in any university until it was introduced in the University of Calcutta in 1920. Sir Asutosh Mukherjee, the great Vice-Chancellor of Calcutta University, invited Ananthakrishna Iyer, when he was working as Superintendent of Ethnography in Cochin State, to head the newly created Department of Anthropology. Dr. Iyer taught Anthropology to the students of Calcutta University from 1920 to 1933. Most of the anthropologists

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in India were his students. The late professors D.N. Majumdar and Nirmal Kumar Bose were his students. The study of the "Iyer's Science" has since been extended to several other universities. His three-volume *Cochin Tribes and Castes,* 4-volume *Mysore Tribes & Castes, Anthropology of the Syrian Christians* etc. are classics. He was invited by several universities in Europe (Rome, Oxford, Austria, Germany, Vienna, Breslau, London, etc.) to deliver lectures on Indian ethnography and was honoured with doctorate of philosophy by some. As his biographical details and a bibliography (issued by the Anthropological Survey of India, Government of India, Calcutta) are available, it is unnecessary to devote more space on him here. The *Hundred Years of the University of Calcutta* and its *Supplement,* both issued by the University in 1957, give all about Dr. Ananthakrishna Iyer. His two sons, L.A. Ramadas and L.A. Natesan, are well known to the Malayalees of Calcutta, but it was left to his youngest son, L.A. Krishna Iyer to carry on the work of Anthropology by writing *Travancore Tribes & Castes* etc.

The Anthropological Survey of India was established in 1945 as a separate Dept. Most of the Directors of this Survey were the students of Dr. Ananthakrishna Iyer. However, the only Malayalee sociologist who joined the Survey in 1962 left for Kerala in 1970 to take up the job of the State Government, Dr. Palghat Ramaswamy Govindan Kutty Mathur (Dr. P.R.G. Mathur), hailing from Mathoor village (Koyalmannam) is continuing his researches in Kerala.

There are several institutions in India entrusted with research on Atomic Energy. Some of them are situated at Salt Lake (Calcutta). The Saha Institute of Nuclear Physics is the premier institution in Eastern India and a number of Malayalees are working there as senior scientists. We shall only recall here the names of S.C.K. Nair, A. Harindranath, P.M.G. Nambissan and R. Rama Kumar.

Prof. Sreedharan Chandra Kumar Nair (S.C.K. Nair for short-Sept. 24, 1938- July 20, 1990), son of Dr. N.R. Sreedharan Nair and N. Devaki Amma of Neyyoor (Kanyakumari District), joined the Saha Institute of Nuclear Physics in 1967 after taking his D. Phil (1964) from Sussex University. He was a Reader in S.I.N.P. (Research Associate,

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1967-70; Reader, 1970-73) when he left for Calicut University as Professor (1973-1990) where his wife Vimala, a biologist, also got a Faculty position. His work mostly related to nuclear structure theory.

Avaroth Harindranath (Professor of Theory, Saha Institute of Nuclear Physics), hails from Valloor, Cannanore district. Born on November 15, 1956, Harindranath is a student of the late Prof. S.C.K. Nair, Calicut University (M.Sc., 1979). He was fortunate to work under Nobel laureates abroad. He took his Ph.D. from City University of New York working under Prof. C.M. Shakin. After working at Brooklyn and Ohio State Universities (1980-94), he joined Saha Institute as Associate Professor (1994-99) and is Professor since August 1999. Unmarried, he devotes all his time for research and guiding research of his students. His numerous contributions to nuclear theory are difficult to understand by laymen.

Padinharu Madathil Gopalakrishnan Nambissan (40) hails from Cannanore and is a student of the late Prof. S.C.K. Nair, Calicut University. He is with the Saha Institute of Nuclear Physics since 1987 and is now a senior Associate Professor of Nuclear Physics. Married to Sasikala with one daughter, Professor Nambissan is equally proficient in Malayalam literature as in Nuclear Physics.

Dr. R. Ramakumar (38; Ph.D. from I.I.T., Delhi) hails from Mala near Chalakudy. He is a Reader in Theoretical Condensed Matter Physics at the Saha Institute. Married to Geetha, he has a daughter.

There are some Malayalee scientists working at the Variable Energy Cyclotron Complex, S.N. Bose National Centre for Basic Sciences and other institutions whom we could not contact while writing his Chapter. Among them are included Prof. H.S. Mani (hailing from Palghat), Dr. N. Venkitachalam Iyer and others.

Malayalee scientists are working at Central Inland Fisheries Research Institute at Barrackpore and other places outside Salt Lake City. We knew Dr. V. Gopalakrishnan, Research Officer of Central Inland Fisheries Research Institute (born 17th February 1928 at Kotayam or more properly Tiruvanchoor Gokul Estate) and his wife Dr. Saroja who was a Senior Scientific Assistant at

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the Jute Agricultural Research Institute, Nilganj, Barrackpore (born 26th February 1937; M.Sc. & D.Phil from Calcutta University). Dr. Gopalakrishnan worked at CIFRI from 1958 to 1962 as a scientific officer and he was promoted Research Officer in 1963.

The Indian Statistical Institute was established on December 17, 1931 and Keshavan Raghavan Nair (born 1910 at North Parur) was one of its workers as early as 1936. He along with Dr. C.R. Rao dealt with confounding in asymmetric factorial experiments. He left I.S.I. and retired as Director, Central Statistical Organisation, Calcutta, and settled at Bangalore. T. Sankara Pillai, hailing from Edappally, Ernakulam District, worked in the Indian Statistical Institute for same time from 1962 in a senior position. He is now settled at his native place.

Prof. Joseph Mathew (57), hailing from Changanasseri, is working in the I.S.I. since 1969. He is a member of the Faculty of Statistics and Maths Unit since 1978. Prof. K.S. Vijayan (60), hailing from Chottanikkara, is working in the Applied Statistics Unit. There is a Malayalee couple in the Faculty of Sociological Research Unit. Prof. (Mrs.) Madhura Swaminathan (43) is the daughter of Dr. M.S. Swaminathan and her husband Prof. K. Ramachandran works in the same Faculty. He hails from Poonkunnam (Trichur). Both of them are working in the I.S.I. for the past three years and are engaged in socio-economic studies. The President of the Indian Statistical Institute, for the past 9 years or so, is Prof. M.G.K. Menon, former Union Minister, and its Chairman is Dr. N.R. Madhava Menon, Vice-Chancellor of National University of Juridical Sciences, Salt Lake City.

There is another scientist couple in Calcutta. Dr. K.P. Mohanakumar, working at the Indian Institute of Chemical Biology, Jadavpur, since 1984, is the son of the late K.V. Parameswaran Nair and Leela Devi Amma of Tharayil House, Sooranadu South, Kollam. He is an expert in Neurochemistry. His wife Dr. Usha is working in the same Institute.

Though very few Malayalee doctors[7] were practising in Calcutta before 1980, the scene has changed. There was not a single Bengali nurse in Calcutta till 1965 and even matrons of most of the hospitals, nursing homes etc. were from Kerala. Though they are found in good numbers in privately managed

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hospitals and nursing homes in Calcutta today, they have been altogether banished from Government hospitals.

The All India Institute of Hygiene and Public Health Engineering, Calcutta, had a number of Malayalee doctors in the Faculty. Dr. Kumarapuram Vythilinga Krishnan (K.V. Krishnan, for short) was Director of this premier institution from 1952 to 1956 before which he was working as a Professor at the School of Tropical Medicine (1934-1952), Calcutta, and World Health Organisation consultant for preventive medicine (1952-54). Born on 4th July 1896 at Calicut as the son of Vythilinga Venkateswaran Krishnan graduated from Madras Medical College (1914) after which he took postgraduate degrees in medicine from U.K., and U.S.A. (D.B., London School of Tropical Medicine; M.R.C.P., Edinburgh; D.Sc. John Hopkins University, 1931). Viswanathan Raman worked at this institution as Assistant Professor of Sanitary Engineering from 1958 for a number of years. Born on 19th May 1932 at Trivandrum, he took his B. Tech (Hons.) from I.I.T. Kharagpur in 1956 and M.Sc. (Engineering) from Madras University (1957).

The contribution of Malayalees to the development of Library Science and Conservation is not negligible. The National Library had Mr. Balasubrahmaniam (Assistant Librarian) and Mrs. Mariam Koshy (Assistant Librarian) for Malayalam Division since 1954 and now Lalitha Pisharody (married to Mr. Dey = Mrs. Lalitha Dey). Mrs. Pushpaveni Govi retired as Deputy Librarian from Tamil Department.

The Central Reference Library which compiles the Indian National Bibliography was established in 1955. Assistant Editors are in charge of compiling the entries for all officially recognised languages. There is a Librarian and General Editor for Central Reference Library at its head. K.K. Kochukoshy, who worked in the Malayalam unit from 1977 became Assistant Editor of that language in 1987. He is the Librarian and General Editor of the Central Reference Library since March 1998. He hails from Chengannoor. Koshy's computerisation and automation of the work of the Central Reference Library for the compilation of the Indian National Bibliography within so short a time after his assumption of office has revolutionised Library Science and has received encomiums from official and unofficial quarters.

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Dr. K. Madhavan (Nair, hailing from Manaloor, Trichur) who joined the Central Reference Library in 1989 is Assistant Editor of Malayalam since February 1999.

Dr. V.K. Thomas is working with the Raja Rammohun Foundation of Library Science (Ministry of Culture, Govt. of India) in Salt Lake since 1990 or so. Dr. Thomas is an expert in Library Science. J. Varghese, who has earned a name in India as a conservation expert, is the Deputy Librarian in charge of Reprography at the Indian Statistical Institute since 1980 or so. He was even consulted by the late Prime Minister Mrs. Indira Gandhi in the conservation of Nehru family documents: Hailing from Ernakulam, Varghese (60) is respected by all scientists in the I.S.I. for his sound knowledge of computerised printing of all their publications. Dr. U. Ramesh, hailing from Trichur, is an archivist working in the History Cell of the State Bank of India, Calcutta. Thus, Malayalees are not absent in the Library scene of Calcutta.

Higher Education

The contribution of the Malayalees to the Bengali cultural life and intellectual awakening is not generally recognised as it is not connected with Bengal Renaissance and Swadeshi Movement. The role of the Malayalees in the higher education in Calcutta is not negligible. A Malayalee is the first Vice-Chancellor of the West Bengal National University of Juridical Sciences in Calcutta. St. Xavier's College and Scottish Church College, two premier educational institutions in Calcutta, have Malayalees as Principals today. Malayalees are principals of some of the premier schools in the city and most of the reputed educational institutions in Calcutta have Malayalees as senior teachers. Malayalees have, therefore, contributed in no small measure in raising the standard of education in the metropolis. The names of Professors Kuruvila Zachariah and Ananthakrishna Iyer are well known to every Bengali.

Prof. Kuruvila Zachariah, about whom eulogies have been written by Prof. Hiren Mukherji, the Communist Party of India leader in his autobiography, is one of those Malayalees who has left an indelible mark on the minds of the revolutionaries in Calcutta. Many of the present-

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day leaders and intellectuals of Calcutta make mention of his name with the utmost respect only. The finest teacher of History in the annals of the Presidency College, Calcutta, Kuruvila Zachariah had an enviable scholastic record. A brilliant academic career at Madras (first in Matriculation, Second in the F.A., first in the first class in History and English Honours) was capped in 1915 with a first in Modern History at Oxford, where he created a very favourable impression and was described by his tutor, the distinguished Oxford Historian Arthur Johnson, as one of the best students he had under him during his career as a tutor for forty-five years. Appointed to the Indian Educational Service, Kuruvila Zachariah came out to Presidency College as Professor of History in 1916 and was there till 1930 when he became Principal, Hooghly Mohsin College. Twice during this period he was deputed to act as Additional Secretary to the Calcutta University Commission and as Secretary to the Hartog Committee on Indian Education. After serving as Principal of two Government colleges and as Director of Public Instruction, Bengal, he became on retirement, a member of the Federal Public Service Commission, and, then, Head of the Historical Research Division of the Ministry of External Affairs, Government of India. In 1954 he was appointed Historical Adviser to the Indian High Commission, London, a post which he held till his death on the 30th June, 1955. When the UNESCO planned its publications on World History some time ago, Zachariah was selected editor of the part dealing with the twentieth century. His mastery of his subject, his sweet manners and the faultless English he spoke and wrote are still a precious memory with his many pupils, including Netaji Subhas Chandra Bose, if we are not mistaken. He has written a history of the Hooghly College, besides contributing a number of papers and delivering the Srinivasa Sastri lecture under the auspices of the Madras University in 1930.

As we have already included Dr. L.K. Ananthakrishna Iyer as a scientist, it only remains for us to say something about his son L.A. Natesan, who was the first Professor of Economics at the Scottish Churches College, Calcutta, for 12 years. He was later appointed Economic Adviser to the

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Ministry of Railways, Govt. of India, and the last appointment he held was as Chief of the Transport Division in the National Council of Applied Economic Research. He was the *Statesman's* regular contributor on the railways till his death. Prof. John Abraham has recently joined Scottish Churches College, as its first Malayalee Principal, in its chequered history spanning over a century.

St. Xavier's College, which is more than 150 years old, is the finest missionary institution in Calcutta ever since it was established. Father P.C. Matthew is the Principal of this premier institution for more than a decade, while Father Maliackel, who looked after the Commerce Department for a pretty long time as Vice-Principal, has retired.

The National University of Juridical Sciences, first of its kind in India, if we are not mistaken, in Bidhan Nagar (Salt Lake) has Dr. N.R. Madhava Menon as the founder Vice-Chancellor since 15th June 2000, the day of its opening. Dr. Madhava Menon, former founder and Director of the Bangalore Law School, was invited by Jyoti Basu, the then Chief Minister of West Bengal, on 28-6-1999 to become the Vice-Chancellor of the proposed University and appointed him as such. His dynamism made it possible for launching the University from Aranya Bhavan, Forest Department's new building without much ado. The construction of the permanent campus in about 5 acres of land in Bidhan Nagar was achieved by Dr. Menon within two years and the same was inaugurated on 27th October 2002 by the Chief Justice of India. The University has got more than 250 students at the moment. The West Bengal National University along with the National Law University, Bangalore, NALSAR, Hyderabad and the institution at Jodhpur has thus formed the Indian version of the IVY LEAGUE.

The Calcutta University has Dr. Hari Vadudevan, a Russian Scholar, in the Department of History for the past several years. He hails from Palghat district. The Bishop's (Theological) College has Dr. K.P. Aleaz in the Faculty for a number of years. Though some schools were established by Malayalees in Calcutta and are run by them these days, their names are omitted here as they have not achieved any distinction.

K. Kesavan Memorial Education Society (64 Biren Roy

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Road, East) established in 1992, could not so far erect a suitable building for a school in a plot of land admeasuring 91 cents obtained from the Government of West Bengal on account of litigation and the amount collected so far does not exceed Rs. 11 lakhs. Mata Amritanandamoyee who has got an *ashram* at P 1/2 Sankar Bose Road, Chetla and a school in Durgapur is looking forward to opening a school in Calcutta as well. Keralites, besides educating the people of Calcutta, are also engaged in healing and informing them.

Malayalees in Journalism : Malayalees were in the forefront of journalism in Calcutta as well two decades ago. Who does not remember the name of the late K.P. Thomas, who hailed from Aymanam (Kottayam district) and whose humorous sallies under the pseudonym 'Homa' regaled the Calcuttans in the columns of the *Hindusthan Standard* for a number of years ? The late Dr. B.C. Roy, Chief Minister of West Bengal, liked him very much and it was this Malayalee who wrote the biography of the great doctor-turned statesman. Thomas also used to bring out Homa's *Calcutta Annual.*

K.V. Joseph (1930-1999) was a Sub-Editor of the *Statesman* for a number of years. He is known to Malayalees as J.K. V., a popular short-story and novel writer. Author of 8 novels and more than 300 short stories, J.K.V. has also written a story ("Rogue's Gallery") in English. K.V. Joseph hailed from Katanad, Pala and we understand a foundation after his name has been established there three years ago.

Vikraman Nair is the only journalist known to Bengalis as he is associated with *Ananda Bazar Patrika* for more than 25 years. The only Malayalee who writes chaste Bengali for Bengalis, he was Sub-Editor, Chief Sub-Editor and Assistant Editor of this leading Bengali daily before his transfer to Madras in 1996 as Special Correspondent and Chief of the Bureau. He was educated at Jadavpur University and Visvabharati. The only other Malayalee known to Bengalis all over the world is P. Thankappan Nair.

The contribution of the Malayalees to the growth of technical journlism from Calcutta is outstanding. P.K. Menon was the managing editor and publisher of the monthly *Indian Journal of Power & River Valley Development* since 1950. Another monthly of his, *Journal of Mines Metals & Fuels,* started in January 1953 earned a

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name for itself. Books & Journals Private Ltd., 6/2 Madan Street, which published the above two journals also organised a number of national and international symposia, seminars etc., the proceedings of which were published in voluminous tomes. Menon started his third monthly, *specialist Administrator,* in January 1975. These journals changed hands after the death of Menon.

Elenjikkal Hydrose Tippoo, who hailed from Alwaye town, besides publishing *Indian Engineering Industries Register, Engineers' Who's Who, Engineering Directory* and other annual publications from 1951 to 1981 started editing, printing and publishing *Engineering Times* from 8 Lenin Sarani/Dharamtala Street. Originally started in 1957 as a monthly under the name, "Engineering Times & Foundry News", it was converted into a fortnightly in 1965 and a weekly in May 1968, dropping the words "Foundry News". This news weekly in engineering and allied subjects enjoyed an all-India circulation for more than 15 years during which time a number of daily newspapers, specialising in the field of business and economics, were launched by more resourceful newspaper barons. Tipoo's *Shipping and Port Review,* a bi-monthly started in 1958, enjoyed a unique position in the shipping world. He had a well-equipped press at 35 Chittaranjan Avenue to print his publications. After the closure of his publications in Calcutta in 1981, he is doing business in Kerala.

L.K. Padmanabhan, grandson of Dewan Bahadur Ananthakrishna Iyer, has been bringing out a bi-monthly, *Railway World,* since 1975 from 3-E Nandi Street, till March 2002 when his life was cut short on 8th of that month while on a tour at Salem. *Sajit,* an English monthly miscellany, edited and published by A. Parameswaran Nair from his own press at 38/1E Shamsul Huda Road, ran for more than 6 years (1972-1978). The premature death of Parameswaran Nair (aged 56) saw the closure of the monthly, but his printing press is now doing well.

Calcutta Malayalees have not lagged behind in producing authors of repute. There are many Malayalees who have contributed, in no small measure, to the growth of Malayalam fiction. Madhavi Kutty (now Mrs. Kamala Surayya) was in Calcutta in her youthful days. Vaikom

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Muhammad Bashir's *Balyakalasakhi* was begun in Calcutta while the author was a wanderer here. Those who did not attain celebrity in Malayalam literature include Murkot Kunhappa, Nandanar, Santha Nair and others. V.M. Mohan and Mrs. Prabha Menon, who are in Calcutta for long, have not achieved any distinction though they have written much and have two collections of short-stories each. Creative writing in Malayalam is next to impossibility for those who are not in the maelstrom of the cultural life in Kerala. Malayalees, on the other hand, have not understood the cultural nuances of the Bengalees to transfer them into paper. Many a Malayalee has written in English. K.C. Balakrishna Menon's book on the *Classical Dances of India,* Y. Keshava Menon's *Mind of Adi Shankara,* and C.R.B. Menon's *How to think Clearly* etc. readily come to our mind.

Historian of Calcutta

Calcutta has found a historian in a Malayalee, whose full-time devotion, commitment and industry during the past 25 years have resulted in the production of more than 25 authentic and well-researched works. Even after writing so many volumes on Calcutta, P. Thankappan Nair thinks that he has touched only the tip of the iceberg. Deeper he delves into the history of Calcutta, he feels like a blind man seeing an elephant. He has written nothing popular on Calcutta and has shunned a subject on which something is available in print. His books on Calcutta are : 1. Calcutta in the 17th Century, 2. Calcutta in the 18th Century (ed.), 3. Calcutta in the 19th Century (ed.), 4. A History of Calcutta's Streets, 5. A History of the Calcutta Press, 6-7. Calcutta Taverns and Hotels (an enlarged edition of H. Hobb's "John Barleycorn Bahadur" - 2 volumes), 8. An Introductory volume to the Selections from the Calcutta Gazettes, 9. Indian National Songs and Symbols, 10. Calcutta Bevy (rare poems on Calcutta, edited), 11. Calcutta : Origin of the Name, 12. Kolkatar Srishti O Job Charnock (Bengali), 13. British Social Life in Ancient Calcutta (ed.), 14. Job Charnock, the Founder of Calcutta, 15. Rainey's Historical & Topographical Sketch of Calcutta, 16. Early History of the Calcutta High Court (ed.), 17. Calcutta Corporation at a Glance, 18. Bengal Obituary (enlarged edition), 19. James Prinsep : Life and

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Work, vol. I and 20-21. Calcutta Tercentenary Bibliography, 2 volumes. Nair's (22-26) History of the Asiatic Society in five volumes dealing with period 1800-1841 issued as *Proceedings of the Asiatic Society* runs into more than 5000 pages. His books on other subjects include 27. Peacock, the National Bird of India, 28. Tribes of Arunachal Pradesh, 29. Marriage and Dowry in India, 30. Bruton's Visit to Lord Jagannatha (ed.), 31. The Angre Adventure (with L.K. Padmanabhan), 32. British Beginnings in Bengal and 33-34. Mango in Indian Life and Culture, 2 volumes. His last work is entitled Hicky and His Gazette. He has written more than 600 articles, some of which, if collected, will run into another 36 volumes. As an authority on Calcutta he is consulted by people from all over the world.

Calcutta Malayalees have been responsible for translating all worthwhile books from Bengali into Malayalam. No sooner than a good movel is written in Bengali, it is translated into Malayalam. Bankim Chandra, Sarat Chandra, Rabindranath Tagore and later novelists like Jorasanda and Tarasankar have all been translated into Malayalam. These have been done by individual Malayalee translators without any patronage from official agencies to enrich Malayalam literature. On the other hand, there have been few translations from Malayalam into Bengali at the initiative of individual Bengalees. Not more than 15 books have been so far translated from Malayalam into Bengali under the auspices of the Sahitya Akademi and other official bodies. We are not aware of the existence of a Bengalee in Calcutta who has attained proficiency in Malayalam to translate works from that language into Bengali. Even Bengalee ladies who are married to Malayalees and settled in Kerala have not tried their hands in the translation of Malayalam works into Bengali though they have been rendering Bengali works into Malayalam.

Bengali cultural life has been enriched by Keralites by regular show of their performing arts for the past fifty years or more. It was Rabindranath Tagore who requested Mahakavi Vallathol to send a Kathakali teacher to Santiniketan so that he could blend his dance-dramas with highly stylized *Mudras* or sign language. Bengal had no dance, music and martial arts of its own native soil.

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Bengalees are now taking more and more interest in Kathakali and the Rabindra Bharati University has a full-fledged Department for that dance-drama staffed by some of its eminent exponents for the past 50 years or so.

In conclusion, one may say that the Calcutta Malayalees have not altogether failed in their duty of bringing about a cultural integration and identifying themselves with the ideals and aspirations of Bengalees. Their contribution to the metropolitan cultural life may not be spectacular but there is no denying the fact that they have contributed something to its enrichment. Every Malayalee can rightly feel proud of his association with Kolkata, the great metropolis of India, for he is an ambassador of Kerala Culture, however insignificant he may be. They are only sorry for their own divisive tendencies which have prevented them from making a more substantial contribution to the metropolitan socio-cultural life.

Malayalees have contributed, and are now contributing, their mite in upholding the fair name of Calcutta as the Intellectual Capital of India, in every sphere, whether it be Education, Business or History. This is evident from the vice-chancellorship of a National University and principalship of two premier colleges of Calcutta held by Malayalees. Calcutta's historian is very much in the city though he is now settled in Kerala. Malayalee organisations are contributing their share in making Calcutta what it is today. Lastly, we are reminded of the contribution of Swami Ranganathananda, who is known all over the world as a practical Vedantist.

Swami Ranganathananda, President of the Ramakrishna Mission, the international organisation which has got its headquarters at Belur, not far from Kolkata, was born (15th December 1908) at Trikkoor (famous for its Cave Temple in Trichur district), Kerala, but Malayalees have no claim on him as he is a monk with world at large as his home. The Swamiji was a familiar figure at Gol Park, easily accessible to the people of Calcutta. It was he who made the Ramakrishna Mission Institute of Culture, Calcutta, a centre of excellence in Indian Culture during his secretaryship (1962-67). Before becoming the President of the Ramakrishna Mission, he was President of the

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Ramakrishna Math at Hyderabad (1967-1999). As the living legend of Vedanta Philosophy, Swami Ranganathananda is only intepreting its tenets as expounded by Adi Sankaracharya, the founder of Advaita Philosophy, another illustrious son of Kerala.

NOTES AND REFERENCES

1. Nair, P.T., 'Keralites' contribution to Calcutta', *Calcutta Municipal Gazette,* Vol. CII, No. 5, Saturday, 30th November 1985, (pp. 87-92), pp. 87-88, based on S.N. Sen, *Off the Main Track* (Calcutta, 1944), pp. 93-116 for Da Cruz's correspondence. Shipping between Calcutta and Malabar was established much earlier, for here is a news item from the *Calcutta Gazette,* Thursday, April 21, 1791 : "The *Travancore,* Capt. Ross, arrived at Diamond Harbour on the 17th inst. from Malabar Coast—She is one of the largest ships that has ever been in this river, being eleven hundred and fifty tons and capable of carrying 25,000 bags of rice. She is the property of the House of Messrs. Rivett and Wilkinson of Bombay, and will return immediately to that place with a cargo of rice. The Travancore reached at Madras, on her passage, and sailed from thence on the 6th instant. The Travancore was detained six days in Balasore Roads for want of a Pilot and four more vessels, we understand, were in the same situation. As the Roads at this season of the year are extremely dangerous, it would be of very great advantage to the commerce of this place if an additional number of pilots could be employed ." (Reproduced in *Bengal Past & Present,* vol. 24, for 1922, pp. 104-105).
2. P.P. Ummer Kutty, a former assistant of the author at *Engineering Times,* claimed to be a descendant of the family. After working in Dubai for 20 years or so, he is now settled at Mahe.
3. Morazham Vadakke Varyam Achyuta Warrier (M.V. Achyuta Warrier, for short) hailed from Morazham, famous for its Siva temple, 6 miles from Kannur. He was a student of Moothedath High School. He was sponsored by L.R. Chandran (Ramachandra Iyer, who hailed from Morazham). L.R. Chandran, 92, left Calcutta only on 29-4-2003 and is new settled at "Srinivas", 422 8th Main 4th Block, Coramangalam, Bangalore 560034. Achyuta Warrier came

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to Calcutta in 1942/43 and stayed at Ramakrishnapore before settling in Calcutta at 64 Theatre Road. He died at the age of 64 in 1980 or so leaving his wife Lakshmikutty Warasiar, two sons and 2 daughters. He retired as Controller of Stores and Purchase, Sahu Jain Ltd. (Informant : P.T. Krishnan).

4. The late K.J. John (75C Park Street), late T.K. Velu (8/3 Fern Road) were all Advocates. Mr. P. Bhaskaran is a senior advocate of the Calcutta High Court (Chamber, 10 Old Post Office Street, 3rd Floor, Room No. 84; 28 Naresh Mitra Sarani, 2nd floor, Calcutta-25) now in the profession.
5. S.V. Krishnan (Joined I.A.S. in 1951; was Chief Secretary, West Bengal, in 1986).
6. Kerala Cultural Forum was launched by a splinter group of the Calcutta Malayalee Samajam. There was a keen contest for election of officers of the Samajam held at the Andhra Association Hall in 1967-68. There were 581 members who exercised their franchise through secret ballots. The members sponsored by the Samajam were all elected and the unsuccessful candidates walked away to form the Kerala Cultural Forum in 1968. The office at first was situated at 106/2 Hazra Road. K.G. Naicken, who worked with Godrej, was the motive force behind the Forum. His retirement and settlement in Ernakulam in 1995 or so made the Forum inactive.
7. The National Institute of Homeopathy (Central Govt.) at Salt Lake has Dr. Dilip P. on the Faculty. His wife Dr. Ushalakshmi, B.H.M.S., is also on the Faculty, if we are not mistaken.

The Arya Vaidya Sala, Kottakkal, founded by Vaidyaratnam P.S. Varier in 1902 has a branch in Calcutta since 1999. It functioned from the Calcutta Malayalee Samajam building at 22 Russa Road East 2nd Lane for two years before its transfer to "Bajrang Byamagar", 149 Sarat Bose Road, south of Deshapriya Park. Genuine Kottakkal medicines and free consultation are available at this branch. Dr. P. Ramkumar Varier is the resident consultant Ayurvedic physician.

The Arya Vaidya Pharmacy (Coimbatore) Ltd., another Malayalee Ayurvedic institution, has its Calcutta Branch at 31 Sardar Shankar Road. Dr. K.S. Namboodiri is the resident Ayurvedic physician.

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CHAPTER 4

TAMILIANS IN KOLKATA

Cultural contacts between Bengal and Tamil Nadu seem to have been unbroken since the dawn of written history of India. Political relations between Tamil Nadu and Bengal were in the nature of invasions, Rajendra Chola I conquered Bengal in the 11th century, but he did not annex Bengal to his empire. Sri Chaitanya, the great Gaudiya or Bengal Vaishnavite Saint, toured South India very extensively in the 15th century and was greatly influenced by Sree Vaishnavism, the tenets of which were explained by Alvars and Acharyas at least 10 centuries before him. There are Sree Vaishnava Mutts and colonies at Purulia, Chandrakona and other places in West Bengal tracing their origin to the 16th century or still earlier. Brahmo Samaj had a few followers in Tamil Nadu, but it did not strike roots in the caste-ridden Southern India. The genius of Swami Vivekananda was in fact discovered by South Indians and they were the sponsors of his trip to America. The Ramakrishna-Vivekananda movement, unlike Gaudiya Vaishnavism and Brahmo Samaj, had a better success in Tamil Nadu. The Tamils or Tamilians in Calcutta were the first to form their socio-cultural organisation among the South Indian ethnic stock and we have now their Bharati Tamil Shangham, Rasika Ranjana Sabha etc. in Rash Behari Avenue. They built temples, schools and clubs in Calcutta which are flourishing. Tamil is the only Dravidian Language to have a Chair in the University of Calcutta. More books from Tamil have been translated into Bengali than from Kannada, Konkani, Malayalam, and Telugu. Tamilians were the pioneers of scientific research in India and Sir C. V. Raman, the only Indian Physicist who was awarded Nobel

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Prize, worked in Calcutta. Several Tamilian scientists have kept up the name of Calcutta as the cradle of scientific research in India.

I. POLITICAL RELATIONS

Ancient Tamil classics have reference to Bengal. Dynasties of Tamil origin which include Cheras, Cholas, Pandyas and Pallavas were the rulers of South India for more than 12 centuries after the advent of Christ. Cheras were prominent from the 2nd century B.C. followed by Pandyas, Cholas and Pallavas in that order. Cholas brought Ceylon, Malayasia and other Eastern Islands under their rule. Pandyas were great traders and even sent an Embassy to Roman Emperor Augustus in the first century B. C. The Chera, Chola, Pandya and Pallava dynasties declined with the rise of the Vijayanagar Empire. Tamil Nadu was not occupied by Muslim rulers at any time so that Tamil Culture did not suffer.

Cheran Chenguttavan is praised as a king who hoisted the Tamil flag on the Himalayas, defeating the Aryan kings Kanaka and Vijaya. Epigrapical evidence has not supported his North Indian conquest, Pandya king Sri Mara-Vallabha (A. D. 815–862) defeated the Magadhas or more properly the Pala rulers, in the course of his northern campaign. This fact is testified by the Sinnamanur plates. Magadha was then ruled over by the Palas of Bengal and the reference to Magadha in the inscription is taken to mean the Palas. The Pala king who was contemporary of Sri Mara Sri-Vallabha was Devapala[1]. From the time of Devapala, the Pala charters mention the Gaudas, Malavas, Khasas, Hunas, Karnatas and Latas in the Pala army and in the Manahali plate of Madanapala (A. D. 943-62) we have likewise the mention of the peoples called Gauda, Malava, Chola, Khasa, Huna, Kulika, Karnata and Lata. "It appears that there was a Karnata(ka) contingent in the Pala army from the days of Devapala and that a Chola contingent was added to it at a later date", says D.C. Sircar.[2] The inclusion of a Chola contingent in the army of the Palas is significant. The Cholas were not mercenaries and their presence in the Pala army was possibly a guarantee for good behaviour.

Parakesari-varman Rajendra-Choladeva I who is better

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known as Rajendra I Gangaikonda[3] (A. D. 1012-1044) ruled for thirty-three years and we have his Tiruvalangadu and other copper plates for our authority for his invasion of Bengal. "The Tamil inscription says that after the capture of Kosalai-nadu, the Chola general attacked and overthrew in order Dharmapala of Dandabhukti, Ranasura of Southern Lada and Govindachandra of Uttara-lada and reached the Ganges. The Tiruvalangadu plates, on the other hand, state after the attack on Ranasura preceded that on Dharmapala, and that the overthrow of Dharmapala led the Chola general to the banks of Ganges. They also imply that the conquest of Mahipala was achieved on the return march. Obviously, both these accounts cannot be true, and as a choice has to be made, the Tamil *Prasasti* which was recorded almost immediately after the campaign must be accepted as the more authentic", wrote K. A. Nilakanta Sastri in his classic work on *The Cholas*. The relevant portion of the *Tamil Prasasti* of Rajendra Chola reads :

...He seized... "the good Kosalai-nadu where Brahmins assembled; Tandabutti, in whose gardens bees abounded, (land which he acquired) after having destroyed Dharmapala (in) a hot battle; Takkanaladam, whose fame reached (all) directions, (and which he occupied) after having forcibly attacked Ranasura; Vangaladesa, where the rain water never stopped, (and from which) Govindachandra fled, having descended (from his) male elephant; elephants of rare strength, women and treasure, (which he seized) after having been pleased to put to flight in a hot battle-field the strong Mahipala by the sound of a conch from the deep sea, Uttiraladam (on the shore of) the expansive ocean (producing) pearls; and the Ganga whose waters bearing fragrant flowers dashed against the bathing places (thirtha)."

Kosalai-nadu was on the banks of the Mahanadi of Orissa. Tandabhukti (or Tandabutti) is the present Midnapore district of West Bengal. Dharma Pala, Ranasura and Govinda Chandra were local rulers of Bengal subordinate to Mahipala I of Pala dynasty of Bengal and Bihar. The name of the Chola general is not mentioned in the inscription and *Prasasti* but we know he was Sangu from other sources. Takkanaladam (Thekkina southern)= and

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Uttiraladam (Uttira = northern. Ladam or Radha, now Rarh = Burdwan district) comprised that part of Bengal which lies to the south of the Ganges. Vangaladesa was Eastern and Southern Bengal.

In short, Rajendra Chola's expedition to Eastern India, which was entrusted to his general Sangu, was a successful event which resulted in the submission of Mahipala I of Pala dynasty, whose subordinates were Dharmapala, who had no independent status, Ranasura and Govinda Chandra[4] (Of Chandra dynasty). The victorious general was received by Rajendra on the banks of the Godavari. Water was brought from the Ganges and poured into the *Cholagangam*, the large irrigation tank excavated near the new capital of the Cholas at Gangaikondacholapuram (Udaiyarpalayam Taluk, Trichinopoly district; near Chidambaram) built by Rejendra, who assumed the title of 'Gangaikonda Chola'. The result of Rajendra Chola's invasion of Bengal was the rise of Sena kings, who hailed from Dharwar (Karnataka) and their rule of that province, which we have dealt with earlier, in connection with the Karnatakas. The relations between Cholas and Senas in Bengal were very cordial and this paved the way for cultural exchange.

II. SRI CHAITANYA IN THE SOUTH

Sri Chaitanya[5] (A.D. 1486-1533) the founder of the Gaudiya Vaishnavism, undertook a pilgrimage to South India, travelling on foot in those days up to Kanyakumari (Cape Comorin), the land's end of India. After visiting Kanchi, Vriddachalam, Chidambaram, Kumbhakonam and other sacred places he stayed at Sri Rangorm for four months to spend the *Chaturmasya*. "Chaitanya then proceeded towards Rishabha Parvata Palni, where he met Paramananda Puri, a disciple of Madhava Puri, who was there observing his Chaturmasya. Then Chaitanya proceeded to Srisailam, Shelavandan, Kamakeshitiyur and Madurai. Having taken his bath in the river Vaigai Kritamala, he came to Durvasana Darbasayana via Ramanathapuram. He worshipped Parasurama on the Mahendra Hill before he reached Rameswaram and Dhanushkodi — Sethubandam. Taking his holy bath at Dhanushkodi, he came to Rameswaram to worship at the

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Siva temple. Returning he visited Tilakanchi, after crossing the river Tambaraparani, Alwar Tirunagar and at Srivaikuntham worshipped at the Vishnu temple. He then reached Cape Comorin after visiting Agastya Malai, Panagada, Shertalai, and Gajendra Moksha. At Agastya Malai he recited the hymns to the sage Agastya and saw the image of Rama-Sita at Panagada and Shertalai."

Sri Chaitanya, on return, visited Tamal Kartika, Vetapani, and Amlitala. After crossing the river Tiruvettar Payaswini, he worshipped at the temple of Adi Kesava in Trivandrum district, reciting a long prayer and held a Kirtan. At this place, he acquired a copy of the famous Brahma Samhita 5th Chapter to his wonder and great amazement. At Trivandrum he worshipped Ananta Padmanabha and Janardana Vishnu. He passed through Malabar and reached Udupi. Sri Chaitanya returned to Puri after visiting the famous temples of Maharashtra and Andhra Pradesh.

Sri Chaitanya spent his Chaturmasya at the house of Venkata Bhatta and his two brothers Tirumla and Prabodananda Saraswati, author of Chaitanya Chandramrita. Historic Sri Rangam from time immemorial is the headquarters of Sree Vaishnavism and Sri Chaitanya held discussions on the aspects of Krishna and Narayana there. Venkata Bhatta, it may be recalled here, was the father of famous Gopala Bhatta, one of the six famous Gaudiya Vaishnavite masters, who greatly contributed to the literary elucidation of Sri Chaitanya's teachings.

Sri Chaitanya came in contact with Tridanti Swami Prakasananda Saraswati,[6] a brother of Venkata Bhatta and a monk of the Ramanuja School during his stay at Sri Rangam. Brahma Samhita and Bilvamangala's Srikrishna Karnamruta were the two great works which influenced Sri Chaitanya during his Chaturmasya at Sri Rangam. In short, Sri Chaitanya became a convert to Sree Vaishnavism, which means philosophical and religious system on the faith of Vishnu as expounded by Alvars and Acharyas, particularly Sri Ramanuja of Tamil Nadu. Rup Goswami has taken many stanzas from Kulasekhara Alvar's (=Kulasekhara Perumal, the great ruler of Kerala, whose capital was at Cranganore, where the Trikkulasekharapuram temple was erected by

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him) *Mukunda Mala* and Yamunacharya's *Stotra Ratna* to explain Sri Chaitanya's Gaudiya Vaishnavism. A Mandapam was built inside the Ranganatha Swami temple at Sri Rangam to commemorate the stay of Sri Chaitanya. Sri Ramanuja's idol has been installed at Gaudiya Mutt at Mayapur. Thus, Sree Vaishnavism has found its way to Bengal long ago.

There was no sustained attempt to spread Sree Vaishnavism in North-Western, North and North-Eastern India. Acharyas of Sree Vaishnavism travelled to various parts of North India and Mutts had come up in various places. No less than 20 Sree Vaishnava Mutts exit in Puri. Sree Vaishnava pockets of 400 or more years' standing exist in Bengal in Purulia and Chandrakona.

"Two of the oldest Sree Vaishnavite Mutts of Bengal are still in existence — one in Chandrakona town, Midnapore District, known as Nayagunj Achari Mutt established in the sixteenth century by Pandit Swarupananda Mohanta of the Parampara of Raghavacharya of Prayag connected with Totadri-Gaddi; the other being Bara Akhra Mutt of Vadakalai Sree Vaishnavite sect at Jafargunj, two miles north of Murshidabad town, established during the reign of Siraj-ud-daula (approx. 1750 A. D.). This Mutt was shifted here from Dacca when its Mahant desired to settle on the bank of the Ganga and the lineage came from Galta-Gaddi near Jaipur in Rajasthan. A long chronological chain of both these Mutts are available now, but this is not the place to discuss them in detail", writes Sri Nrisinha Ramanujadas.[7] There is a colony of Iyengars in Purulia district and they are possibly the first Tamilians who have kept up their identity for more than 400 years or so.

Iyengars of Purulia

The colony of Iyengars[8] at Bere, Purulia district, about 15 miles from Asansol, consists of sixty Tamil families who migrated to the village from their ancestral land at Ambasamudram in Tirunelveli district. The Bengali Iyengars of Bere were 200 souls strong in 1974 but their number has come down appreciably today as almost every family has one or two of its younger members settled in the United States,

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Canada or the United Kingdom. Brides for the Bere Iyengars always come from Ambasamudram.

The story goes that Trimulya Acharya or Trigunacharya, said to be a saintly Brahmin from Kanchipuram in Chaingleput district in Tamil Nadu, on his way to Benares, halted at the foot of Chandi, near Bere, to worship an image of Krishna. The radiant light emanating from his brow attracted the attention of the nearby cowherds who lost no time in reporting the news to the local ruler, Maharajah Shatrughna Sinha, alias Gurur Narayan Singh, who hastened to the place, to witness the miracle. The Maharajah requested the saint to become his Rajguru or spiritual preceptor which office he accepted on condition that no animal sacrifice would be performed in honour of goddess Durga, the Maharajah's family deity. During the Durga Pujah, the Maharajah, forgetting his promise, offered the usual goat to the goddess. Trimulya Acharya, annoyed with such a sacrilege, packed up for his native home. No amount of expiation was of avail in persuading the saint to continue his residence in the Kashipur estate. However, the saint relented a little and promised to send his brother to Gurur Narayan. Thus, in due time, reached Rangaraj, to officiate as the Rajguru. He probably came to Bere with his family and servants. The origin of the Iyengars of Bere is traced in this way in the absence of documentary evidence of Sri Chaitanya's bringing them. These Tamilians in an alien land have adopted Bengali religious customs like Bhai-Ponta or Brother's day, etc.

Sri Nrisinha Ramanujadas[9] has a slightly different version of the origin of the Tamil Brahmins in Purulia : "In the Gadibere village of Purulia District on Asansol-Adra railway route in West Bengal, there is a colony of about sixty Sree Vaishnava families settled here for more than 300 years. There are two versions on the establishment of such a Sree Vaishnava colony in this remote village corner of Purulia District. According to one version, Acharya Tirumalay, a Tridandi Sanyasin of Sree Ramanuja sect from Kanchimandalam, after his pilgrimage from Badarikasram, came here and the local Rajah of Panchakote wanted to become his disciple and prayed him to settle in that area. The Swami did not agree, but he

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sent his brother Sri Rangaraj after his return to Kanchi. The Rajah with his family became his disciple and offered his Guru large landed properties, constructed a temple of Sri Keshabdeva and dedicated it to him. Sri Rangaraja Swami brought from his native village many of his associates and relatives and thus the Sree Vaishnava colony grew up. According to the other version, the Rajah of Panchakote while on his visit to Tirupati came in contact with Sri Gopalacharya, a Sree Vaishnava savant of Tirunelveli district, became his disciple there, brought him with relatives to Gadibere village and dedicated to him 104 Mouzas within his zamindary in Purulia. Anyway, now these Sree Vaishnava families here though living like their Bengalee counterparts at the outside, still have their matrimonial connection with the South Indians and speak Tamil in the homestead". Tamil literature, language and way of life are cultivated though in a changed form amongst these people since centuries past, in this lone corner of West Bengal.

Brahmo Samaj in South India[10]

Subramanya Sastri, a scholar from Madras, held personal discussions with Raja Ram Mohun Roy about his Vedanta theory at the Atmiya Sabha the office of which was situated in the house of Behari Lal Chaubay, Bow Bazar, Calcutta, in the presence of (Raja) Radhakanta Deb and others. Ram Mohun is said to have vanquished his adversary in this debate "by a rare display of erudition and forensic skill."

Kajulu Lakshmi Narasu Chetti had formed a political association in 1851 in response to the call of (Maharshi) Debendra Nath Tagore. Chetti was an admirer of Brahmo Samaj. V. Rajagopalacharlu (President) and Salem B. Subba Rayalu Chettiar (Secretary), two lawyers of the Madras High court Bar, were the first to form a Ved Samajam in Madras on 7th April 1864 in response to the call of Keshab Chandra Sen. The Madras Ved Samajam started its Tatva Bodhini Journal on 7th May 1864 from its Mylapore Tatva Bodhini Press. Sridharalu Naidu, hailing from Cuddalore, visited Jorasanko, Calcutta, as president of the Ved Samajam after the death of S. R. Chettiar in 1865. S. Naidu returned to

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Madras in 1866 to preach Brahmoism. Sridharalu met Ramalingaswamigal, who was considered the pioneer of Tamil Renaissance Movement, on 16th January 1867 and discussed the tenets of Brahmoism. Ramalingaswami's Suddha Samarasa Sanmarga Sangham had many followers. Sridharalu died in 1874 at the Pondicherry hosptital and the work of the Brahmo Samaj was taken up by Doraiswami Iyengar, who even discarded his sacred thread. Kashi Viswanatha Mudaliar had taken up the work of Brahmo Samaj independently when Doraiswami was doing good work. Salem Pagadala Narasimhalu Naidu, editor of *Salem Sudesabhimani* threw his lot with Brahmo Samajists in 1878 and accompanied Pandit Siva Nath Sastri during his tour of Tamil Nadu in 1879-81. Brahmo Samaj had branches at Madras and Salem in 1877. Branches of Brahmo Samaj were active in Madras, Cuddalore, Coimbatore and Tirunelveli and other places in 1911. Poet Subramanya Bharati was a great admirer of Brahmo Samaj. Brahmo Samaj could not strike roots in Tamil Nadu as was the case with the Gaudiya Vaishnavism of Sri Chaitanya as their tenets were not mass-oriented. The Ramakrishna — Vivekananda movement had a better chance in Tamil Nadu.

III. PATRONS OF SWAMI VIVEKANANDA[11]

South India headed by Maharajah Chama Rajendra Wodeyar (=Wadiyar) of Mysore, was the first in India to recognize the genius of Swami Vivekananda and send him as a representative of Hinduism to the World Parliament of Religions held at Chicago in September 1893. The Parliament of Religions recognized the Swami as the apostle of Hinduism and India's ancient wisdom. The Parliament of Religions and Americans in general discovered the heritage of Indian wisdom through Swami Vivekananda and this fact was accomplished by the efforts of the admirers of the Swami in South India. America was stormed by Swami Vivekananda by explaining the doctrines of Hinduism, the spiritual values of Vedanta, the eternal values of Indian Philosophy and the appeal of Advaita. Three South Indians were the first to discover the genius of Swami Vivekananda and they were : 1. Alasinga (Mandayam Azhaga or Azhagiya Singa Perumal), 2. Maharajah of Mysore (Sir Chama

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Rajendra Wadiyar) and his Dewan, 3. Sir Seshadri Iyer[12], who hailed from Kerala.

Subramanya Bharati, the great Tamil poet, had always maintained that "only after Tamil Nadu accepted and honoured Swami Vivekananda did Bengal, Maharashtra and other states realise his greatness". "It was Madras that had first recognized the greatness of Vivekananda and equipped him for the journey to Chicago", says Swami Nikhilananda. When Swami Vivekananda returned from the Chicago conference in 1897, the *Madras Times* pointed out : "It was Madras that first recognized the superior merits of the Swami and equipped him for Chicago".

Swami Subodhananda was presented with a welcome address by the citizens of Madras on July 15, 1906, in which it was stated: "... And if we now take credit to ourselves as having been the discoverers of Vivekananda in that we had faith in him and encouraged him to go to the Chicago Parliament of Religions as the representative of Hinduism, it is not out of my feeling of egotism and self-satisfaction". In his reply, Swami Subodhananda expressed his gratitude to the citizens of Madras thus : "Not only the members of the Ramakrishna Mission but the members of the Vedanta Societies in Europe and America and the students of Vedanta all over the world are all indebted to the inhabitants of Madras for having discovered Swami Vivekananda, long before he was known to the public".

First among the citizens of Madras to spot the genius of Vivekananda was Alasinga (Mandayam Azhaga Singa Perumal, a Mysorean settled in Madras). This Kannadiga barefoot Vaishnava Brahmin of Tenkalai sect was the first to translate the message of Swami Vivekananda and publicize the activities of the Ramakrishna Mission. Alasinga was the first to be attracted by the magnetic personality of the young Sanyasin. He was then working as Headmaster of the Pachaiappa's School, Madras, It was under Alasinga's presidentship that a subscription committee was formed to collect funds for the Swamiji's tour to Chicago. The members of the committee went from door to door collecting money for the travelling expenses of Swami Vivekananda. Alasinga was the Editor of the first Journal started by Swami Vivekananda and was the originator of

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the well-known *Prabuddha Bharata* as well. This Mysorean lay disciple or admirer of Swami Vivekananda deserves to be better known.

Alasinga

Mandayam Azhagiya Singa Perumal (=M. C. Alasinga Perumal or simply Alasinga) was born of humble but respectable Sree Vaishnava Brahmin parents in 1865 in Chickmagalur in Mysore State, tells us his grandson, M. G. Srinivasan. Alasinga's father, Narasimhachariar, hailing originally from Mandayam village in Mysore State, was a clerk in the local Municipal Office. Later he took up employment in Madras where Alasinga came to be educated. Alasinga had his education first in the Madras Presidency College and then in the Madras Christian College where he was one of the best and dearest pupils of the then well-known educationist, Dr. William Miller. After graduating in science in 1884, Alasinga joined the Law College where he studied only for a short time. Unexpected circumstances compelled him to leave Law College before completing the course and seek employment at an early age. After teaching for a while in a private school at Kumbhakonam, he joined the staff of Pachaiappa's school at Chidambaram as science teacher in 1887. He was appointed Head Master of Pachaiappa's High School at Madras within three years and was promoted to the Physics Department of the Pachaiappa's College a short time before his death.

When Alasinga was in his teens he little knew that another great soul, also in his teens, destined to kindle the fire in Alasinga's heart and guide him through life, was passing through a period of intense Sadhana in distant Bengal. This was no other than Swami Vivekananda, the foremost disciple of Sri Ramakrishna Paramahamsa. The divine hand of the Master which prepared the way for the fulfilment of the Swami's mission brought the two kindred souls into intimate contact. In the course of his wanderings as a Parivrajaka, from the north to south, Swami Vivekananda (then actually known as Swami Sachchidananda) came to Madras in 1892. After his historic visit to, and divine experience at, Cape Comorin, the Swami arrived at Thiruananthapuram (Trivandum, capital of

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Kerala). It was here that he met the late Professor Rao Bahadur M. Rangacharya, a Sanskrit scholar of repute of those days. Prof. Rangacharya was a close relative (brother-in-law) of Alasinga. It was Prof. Rangacharya who introduced Swami Vivekananda to Alasinga. Alasinga could discover the splendour of Vivekananda at the first meeting.

Alasinga learnt one day from his younger brother, M. C. Krishnamachar, that a young Sanyasin, well versed in English and in the Hindu Shastras, had arrived at the house of Manmathanath Bhattacharya, Assistant to the Accountant-General of Madras. Accompanied by G. G. Narasimhachar, R. A. Krishnamachar and some others, Alasinga, went to meet the young English -knowing Sanyasin at the house of Mr. Bhattacharya at Mylapore. The light that shone from the eyes of the Swami cast a spell on Alasinga. The charm of the Swami's words transformed him. Alasinga became a devoted follower of Swami Vivekananda and remained ever steadfast to him to the end of his life. He could quickly discern the supreme spiritual and intellectual attainments of the Swami and realize that he was no ordinary person.

The news that a great Parliament of Religions was meeting at Chicago in the United States in the latter part of 1893 reached Alasinga through Dr. William Miller, his teacher at Madras Christian College, to whom Dr. Burroughs, one of the leading organizers, had written about it. Pandit Yogi Parthasarathi Iyengar, Alasinga's uncle and a great Vaishnava scholar, connected with the Hindu League of America, had also informed him about the Parliament of Religions. He had requested Prof. M. Rangacharya, his brother-in-law, to attend the Parliament of Religions which the professor had turned down. Alasinga found in Swami Vivekananda India's ideal representative to the Parliament. He was the first to realise the extraordinary genius and supreme spiritual and intellectual attainments of the young Sanyasin whom he met frequently at the Mylapore residence of Mr. Bhattacharya. Alasinga approached the Swami and broached the idea of his going to Chicago. "Why not go to Chicago, Swami?" "Why not, indeed", the Swami thought over. The few who had known of the Parliament of Religions to be held in Chicago never for a moment thought it possible

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for an Indian representative to be sent to Chicago. But Alasinga was unlike the others. He proposed to the Swami that he should attend the World Parliament of Religions at Chicago.

Alasinga was convinced that Swami Vivekananda's visit to Chicago would represent India's Sanatana Dharma before the World Parliament of Religions. The Swami thought it over and on Shivaratri night decided that he should go to America. "It if it is mother's will that I go, then let me receive the money from the people. Because it is for the people of India that I am going to the west for the people and the poor", said Swami Vivekananda and the people of Madras were the first to contribute. Alasinga and his friends were of moderate means and could subscribe only a small fraction of the money required for the Swami's passage fare to America. The major portion of the money had to be collected from the public through subscriptions. Alasinga shouldered the entire responsibility of collecting funds for the Swami's passage for America. At one time a zamindar assured Alasinga that he would contribute the entire sum needed for the purpose. Alasinga naturally trusted him and had slackened his efforts to find subscriptions. "I now think it was foolish of me to go to the Parliament on the strength of the urging of our Madras boys", wrote Swami Vivekananda at this juncture. Subscriptions from Ramnad and Hyderabad did not reach the minimum required for the passage money. At long last, the required sum of Rs. 3000 was collected and Alasinga went to Bombay and himself deposited the amount with Thomas Cook and Sons as passage fare for the Swami's forthcoming voyage to the United States. Finally the sailing date arrived —31st May 1893. Alasinga went from Madras to Bombay to bid farewell to the Swami. The Swami's heart was consumed with various emotions. Alasinga accompanied the Swami up the gangway and remained with him till the very last moment. When the time for parting came Swami, Vivekananda with tears in his eyes, warmly embraced Alasinga. Alasinga took leave of the Swami after prostrating at his feet. "The Madras people have done for me more than I deserved and more than was in their power", wrote Swami Vivekananda and added : "My thanks eternal to the Madras youngmen — May the Lord bless them for ever."

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Brahmavadin and Prabuddha Bharata : Alasinga was the first to hit upon the idea of an English periodical to find a place for the lectures of Swami Vivekananda and his writings on the subject of Vedanta for the benefit of his admirers and disciples in India, England and America. The Swami explained his views about the nature of such a journal in his letter dated 5th May 1895 to Alasinga : "I have a great inclination to bring out a paper somehow. Let the grave theme of this paper be not lightly discussed, for the tone of this journal shall be based on a highly grave pitch. I shall try to get you a lot of subscribers. I shall also write articles for it and occasionally I shall get the American writers to write for it. You, too, must get hold of a group of experienced and regular writers. Your brother-in-law, Professor Rangacharya is a very good writer. Then I shall also give you introductions to Haridas Bhai, the Dewan of Junagarh, the king of Khetri and the Thakur Saheh of Limri etc. so that they all will become subscribers, which will be sufficient. Be completely unselfish and firm of mind and continue to do the work. We shall do a great job, do not fear. Make it a point that in every issue of the journal, there shall be a passage translated from the previously mentioned Bhashyas, 'Dwaita, Vishishthadvaita, and Advaita'. Let the first issue of the Journal have an attractive jacket. I shall write an article for it. Collect good essays on various themes from the good writers of India. On the jacket of the journal, the titles of the articles and the names of the authors should be given. Within the next month, I shall send my article and some money... Now engage yourself in work; get fully immersed in it. I have sent a little money to Calcutta and within a month I shall be able to send you also some money. I shall, of course, send only a small amount now. Later I shall send regularly something. Start working. Do not beg from the 'Hindu Beggars'. I shall do everything with the help of my mind and my efficient right arm. Either here or in India, I do not want the help of any one. Whatever money is needed at Calcutta and Madras for this work, I shall earn it myself."

The prospectus for the *Brahmavadin* was issued on July 27, 1895. The prospectus published in the *Indian Mirror* of Calcutta was issued by Messrs. B. Venkataranga Row,

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M. A., M.C. Nanjunda Row, B. A., M. B. F.C.M. and M. C. Alasinga Perumal, B.A., in response to Swami Vivekananda's desire. "Under the advice and with the encouragement of Swami Vivekananda, it is proposed to start a weekly journal to be named the *Brahmavadin*. The main object of the journal is to propagate the principles of the Vedantic religion of India, and to work towards the improvement of the social and moral conditions of man by speedily holding aloft, his sublime and universal idea of Hinduism", the announcement said.

The *Brahmavadin*, a fortnightly, edited by Azhagiya Singa Perumal, hit the news-stands in Madras on 14th September 1895. The first issue came out from Triplicane, Madras, and had fourteen pages. Swami Vivekananda contributed articles regularly for his new fortnightly till his passing away and sent money, now and then, for the cost of its production. Alasinga died on 11th May 1909, at the age of 44, leaving behind his widowed mother, four sons and a daughter, his wife having predeceased four years earlier. His sons conducted the *Brahmavadin* till 1914 when it ceased publication.

"The *Brahmavadin* was the first and foremost Indian monthly journal in English in its days. At a time when Western secular and scientific education had completely enslaved the minds of Indians and made them fight shy of their ancient religion and culture, it needed no small effort on the part of Alasinga to popularize and find subscribers and readers for a religious and highly philosophical magazine like the *Brahmavadin*. Alasinga succeeded in fulfilling the trust placed in him by Swami Vivekananda. This success was mostly due to two factors, *viz.*, the Swami's guiding hand as expressed through his inspiring and illuminating letters to Alasinga which had almost the same value as his presence; and secondly, Alasinga's sincerity of purpose, selfless sacrifice, and intense devotion to the Swami. Even today a perusal of the back numbers of the *Brahmavadin* bears ample testimony to the labour of love so characteristic of its worthy editor. Swami Vivekananda repeatedly gave directions to Alasinga concerning ideals for which the *Brahmavadin* should stand and the policy and procedure for its conduct. The *Brahmavadin* had made its

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influence felt in the field of Indian Journalism as a constructive force in neo-Hindu renaissance. For his editorials, Alasinga always adhered to what the Swami specially stressed in his own lectures and writings, viz. not nationalism only but internationalism, not Hinduism only but Vedanta, the Universal religion". In addition to contributed writings, the *Brahmavadin* regularly recorded the progress and activities of the Ramakrishna-Vivekananda movement in various parts of India and the Western world. Whenever the Swami found anything published in the *Brahmavadin* that smacked of sectarianism or propaganda he immediately warned his disciples. Once he wrote to Alasinga: "... I have been smelling something since last few issues of *Brahmavadin* ... No hypocrisy with me ...I shall have one man only to follow me, but he must be true and faithful unto death ... I must keep my movement *pure* or I will have none ...I am very decided on this point. The *Brahmavadin* is for preaching Vedanta and not —". This estimate of the role played by the *Brahmavadin* by the founder-editor's grandson is true to every word.

The contributions of Swami Vivekananda and Alasinga to the existence of the *Brahmavadin* may be gathered from the November issue of the monthly journal, a year after the demise of the founder-editor : "The *Brahmavadin* had taken shape from the enthusiasm of late Swamiji who had breathed life into it. It had survived for five years with the nectar of Swamiji's support. It had gathered a regal appearance. For the next ten years it had the life of a servant working hard, fighting for its mere existence. Swamiji the inspiring soul and the founder of the journal is dead. Our genius and the sincere editor M. C. Alasinga Perumal is also no more. But the Journal is yet alive. This has been possible as it received the blessing and the saintly touch of the great man at the time of its birth. Even though the Journal had not been economically successful it had tried hard to work for the welfare of the people. The great ideal that our great preceptor had fixed for the Journal has been fully adhered to by the Journal."

A tribute paid by the *Madras Mail* to the contribution of the *Brahmavadin* in the development of the Religious Awakening of India is worth quoting : "Coming into contact

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with Swami and his ideal in life, Mr. Alasinga Perumal has contributed in an exceptional manner to the modern religious awakening of this country. In fact, when Swamiji was (in Madras) an unknown ascetic while touring South India during 1893, it was Alasinga's intuition which recognised the greatness of Swamiji and it was he who introduced him to the people of his nations. Swamiji was able to attend the Chicago Conference in 1893 owing to the tremendous effort of this person. After Swamiji's return when there were great felicitations from Kanyakumari to the Himalayas, it was his adoration and inspiration that were the foundations for Swamiji and his service. By nature he was a very friendly and hearty person and had a great circle of friends. As he was closely connected with the Vivekananda Mission he came into contact with many other disciples. He could establish friendly relationship with all of them (some coming from Europe and America and connected with the movement of the Vedanta) and he had won from them the highest regard and affection. Accepting his role as the modern exponent of the Vedanta, Swamiji felt the need of a journal in English through which the Hindu religion could be presented in Europe and America in its most lucid and universal form. When he mentioned this to his most efficient disciple and staunch supporter of his work, Alasinga, he immediately accepted the idea and the work. With the active co-operation of many of his educated Indian friends, in 1895, he brought out the Journal and named it the *Brahmavadin* acting on the instructions of Swamiji. The Journal has been thriving for 15 years. In every page of the Journal which he started out of his extreme regard and adoration for Swamiji, there is the proof of his unquestionable enthusiasm and high ideas. The publication of the *Brahmavadin* was the centre of his work, and his life work. He had never let the high standard of the Journal slip down though he had to confront many difficulties. In fact, he had to sacrifice himself for it. He was capable of doing many such great tasks. His untimely death is a great loss to the country. His penance was 'Service'. In difficulty and in need when a man came to him, he had given heartily. He left behind his widowed mother, four sons and a daughter. The news of his death will leave a great shadow

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of grief in the hearts of his countrymen, his friends and his students who all adored him greatly. Even though the *Brahmavadin* demanded a great part of his energy he had also contributed to other fields."

The *Prabuddha Bharata* also owed its origin to Alasinga. It was he who first proposed that as the *Brahmavadin* was of a more advanced standard generally suitable to Vedantic scholars and elderly persons, another journal in English should be started for the benefit of youths and less educated persons containing simpler and less scholarly contributions. It was Alasinga who selected B. R. Rajam Iyer as the first Editor of the *Prabuddha Bharata* which was started in the year 1896 through the joint efforts of Alasinga, Dr. Nanjunda Row and G.G. Narasimhachar. The prospectus for *Prabuddha Bharata* was published in the *Indian Mirror* of Calcutta on 14th June 1896. It was signed by the Madras disciples of Swami Vivekananda. They were : P. Aiyasami, M. A. B. L.; B. R. Rajam Iyer, B. A.; P. T. Narasimhacharya, B. A., and B. V. Kamesvara Iyer, B. A. The prospectus stated : " A monthly journal (devoted to religion and philosophy) in English from Madras under the title of the 'Prabuddha Bharata' or 'Awakened India' will make its appearance on 1st July 1896. It will be a sort of supplement to the *Brahmavadin*, and seek to do for students, youngmen and others what is already doing so successfully for the more advanced classes. It will, with that view, endeavour to present the sacred of Hinduism and the sublime and beautiful of the Vedanta in as simple, homely and interesting a manner as possible and amongst others, will contain the lives and teachings of great Sages and Bhakthas, irrespective of caste, creed, or nationality who are and ever will be the beaconlights of humanity...The conductors of the magazine ...have secured the sympathy and support of some of the eminent thinkers of the day including Swami Vivekananda, now in America". The first issue of the *Prabuddha Bharata* was published from Mylapore and had twelve pages. "A name suggested by Swami Vivekananda which while it means 'Awakened India' indicates the close relationship that exists between Hinduism and Buddha".

Rajam Iyer, the famous Tamil novelist and philosopher, who edited the *Prabuddha Bharata*, was a powerful writer

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and his maiden editorial in the very first issue of the journal is an example : "The awakening we speak of, of which there is an abundance of symptoms on every side, will however not be like that of an eagle, which rises from sleep with renewed vigour and strength to roam and to fight, but that of a nightingale melting the hearer's hearts with its soft sweet melodies."

The *Indian Mirror* of the 14th June 1896, welcomed the "Prabuddha Bharata" in these words : "We find that a new magazine is about to be published from Madras under the appropriate title 'Awakened India'. Madras has already got a very good religious journal, called the *Brahmavadin* , which is a recognized organ of Swami Vivekananda and his party ... We believe therefore, that the more we have such journals as the *Brahmavadin* and the Awakened India, the better it will be for us". Following the death of Rajam Iyer in May 1898, the *Prabuddha Bharata* ceased publication for three months and it was in August 1898 revived from Almora. It is going very strong even after 100 years.

Alasinga was also connected with *India, Weekly Review* and *Native State,* all now defunct, except the *Prabuddha Bharata*. He was a true disciple of Swami Vivekananda and he translated the ideals of his master into practical realms. A poor schoolmaster, he was satisfied with whatever little he earned. He was not greedy or after money. A rich American disciple of Swami Vivekananda expressed his desire to Sister Nivedita his intention of making a gift of a lakh of rupees to Alasinga so that he may be placed above want. Alasinga thanked the gentleman for his generous offer but refused to accept his gift as he did not want to sell his independence for a little personal gain.

Swami Vivekananda's affectionate regard for Alasinga, his trusted secretary in Madras, is illustrated from the following anecdote : "Alasinga bought a ticket quickly and got into the ship bare foot. Alasinga says he does not wear shoes sometimes. This Alasinga Perumal, the editor of the *Brahmavadin* , the Brahmin who is fond of drinking Mysore Ramanuja Rasam, his 'Tenkalai namam' smeared from to wide forehead to his bald head, has carefully brought with him two bundles. One contained fried husked rice and the other had puffed rice and dry peas. He wants to go to Ceylon

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and yet preserve his 'Jati' by eating this 'puffed rice and peas'. He had been to Ceylon once. His kinsmen tried to annoy him, but could not. Were these 'self-preserving kinsmen' to say 'No', none can argue with them! These South Indian kinsmen — some 500 here, 800 there and about 1000 somewhere — those who marry their own sisters[13] for want of a bride! When the first train came to Mysore these Brahmins who came from afar to see it were all ex-communicated! But there are very few persons in this world like Alasinga — very few disciples, so dedicated, ever ready to work with all his heart, so obedient and so respectful like him".

Miss Macleod reached Bombay on 12th February 1898 as a disciple of Swami Vivekananda. She wrote : "Mr. Alasinga came to see me there. He was wearing a Vaishnava Red Tilaka on his forehead. Later, on our way to Kashmir, while sitting near Swamiji I told him "Wonderful! Mr. Alasinga wears that Vaishnava symbol on his forehead!" Immediately turning, Swamiji replied in a harsh tone, "Stop it! What have you done until now" I could not understand then the blunder I had committed. Of course I did not reply. My eyes filled with tears and I waited. Later I came to know that Mr. Alasinga Perumal was a young Brahmin, who was teaching Philosophy or Science at a College in Madras earning a salary of Rs. 100/- per month with which he was supporting a family consisting of his parents, his wife and his four children. It *was he who had begged for money from house to house to send Vivekananda to America! Were it not for him, perhaps we would never have set eyes on Vivekananda! After hearing about this I realised why Swamiji was so angry at the mild criticism of his Alasinga!"* (Italics added).

Maharajah of Mysore

One of the patrons of Swami Vivekananda who sponsored the young monk who stormed the Parliament of Religions at Chicago on 11th September 1893 was Maharajah Chama Rajendra Wadiyar of Mysore. This fact was kept a secret. Vivekananda's letter dated Chicago, 23rd June 1894, to the Maharajah takes the lid off the untold story thus : "Your Highness — Sri Narayana bless you and

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yours. *Through your Highness' kind help it has been possible for me to come to this country.* Since then I have become well known here... *After seeking help in my own country and failing to get any sympathy from the rich I came over to this country through your Highness' aid* (Emphasis added). Again, soon after his return from America and Europe, Swami Vivekananda told a Reporter of the *Madras Times* in February 1897 that he had received help from the Maharajah of Mysore and Raja of Ramnad. Time and again he acknowledged the financial help given to him by the Maharajah of Mysore. "The Raja of Mysore and some other friends had sent him to Chicago", he told the representatives of the *Sunday Times* and *India* in London. The amount contributed by the Maharajah of Mysore for Swami Vivekananda's participation in the World Parliament of Religions is even now a secret.

Credit goes to Dewan Seshadri Iyer for introducing the young Sanyasin to Maharajah Chama Rajendra Wadiyar in 1892. Vivekananda reached Bangalore from Dharwar during the course of his South Indian tour and came under the notice of Sir Seshadri. This Malayali Brahmin could in no time foresee the future greatness of the young Sanyasin from his radiant face and put him up in his own house as his guest for three or four weeks. Vivekananda did not probably discuss his American trip with Sir Seshadri as he had then not made up his mind of taking part in the Parliament of Religions. This Calcutta monk impressed the Maharajah at the very first meeting with his princely bearing in his gerua clothes. Not only did Maharajah Chama Rajendra order that the Swamiji be treated as a state guest, but also assigned him apartments in his own palace for intimate talks with him. The two youngmen (Swamiji, born 12th January 1863 and the Maharajah born on 21st March 1863) were closeted together and Chama Rajendra sought the Sanyasin's advice on many an important State matter.

When Alasinga and his other 'Madrasi' friends could not collect the necessary passage money for his trip to America, Vivekananda turned to his patron, whose help was assured earlier. The Maharajah contributed a substantial amount to the funds already raised by Alasinga Perumal and others

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when Vivekananda informed His Highness of his intention to attend the Parliament of Religions. When Maharajah Chama Rajendra Wadiyar, Dewan Sir Seshadri Iyer, Raja of Ramnad and other South Indian dignitaries took interest in sending Swami Vivekananda to America, the project became a reality. Recent researches have relegated the financial contribution of the Raja of Ramnad.

Swami Vivekananda was invited by the Maharajah of Mysore to speak in Sanskrit before a great assembly of Pandits in the Palace Hall during his second visit to Bangalore. The Maharajah took the Swamiji to his apartment in the palace and asked him what could he do for him. At this moment Vivekananda told Chama Rajendra that "he intended going to America to preach the gospel of Vedanta to the western nations". Probably the Maharajah gave the passage money to Vivekananda at this secret meeting.

There were interesting sidelights to the second visit of Swami Vivekananda to Bangalore. The Maharajah insisted on his (Vivekananda's) taking atleast a small present. The Swamiji did not want to disappoint his patron and was willing to accept a small non-metallic hookah! A beautiful rose-wood pipe was presented to Vivekananda and he accepted it from the Maharajah. The pipe was given by the Swamiji to his host's cook at Madras! Sir Seshadri Iyer insisted that the Sanyasin should receive a present from him. The Dewan sent the monk to a fashionable shop in Bangalore with his secretary to spend any amount for the present. A cigar, worth not a shilling, was the only thing that the Swamiji could select for himself to the surprise of all!

Sir Seshadri tried, in vain, to put a bundle of currency notes into Vivekananda's pocket when the Sanyasin took leave of the Maharajah. The Dewan had to satisfy himself with the presentation of a Second Class railway ticket to the Swamiji for Trichur. Sir Seshadri made the necessary arrangement for Vivekananda's visit to Trichur through his counterpart in Cochin State.

The Maharajah of Mysore proposed to worship the feet of Swami Vivekananda before he left Bangalore for Trichur, but the Swamiji would not allow him to do so. However, the

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Maharajah bowed down to the Swamiji, touching his feet, before he left. Swami Vivekananda was at Brooklyn on 28th December 1894 when the Maharajah passed away in Calcutta. On hearing the sad news, Vivekananda wrote to his friend Alasinga Perumal on 6th March 1895 : "The Maharajah of Mysore is dead. One of our greatest hopes."

Only one letter from Swami Vivekananda to the Maharajah of Mysore is extant, which is dated Chicago, June 23, 1894, the opening sentence of which has already been quoted by us. Swami Vivekananda had great expectations from the Maharajah of Mysore and wrote in the letter : "...One such high, noble-mind and royal son as Your Highness, can do much towards raising India on her feet again, and thus leave a name to posterity which shall be worshipped..." The need for educating the masses of India was stressed by the Swamiji thus : "The great difficulty in the way of educating the poor, is this : Supposing even Your Highness opens a free school in every village, still it would do no good, for the poverty of India is such that the poor boys would rather go to help their fathers in the fields, or otherwise try to make a living than come to the school. Now if the mountain does not come to Mohammad, Mohammad must go to the mountain. If the poor boy does not come to education, education must go to him..."

The concluding words of Swami Vivekananda's letter under reference to Maharajah Chama Rajendra Wadiyar had expressed his premonition. "My noble Prince, this life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive..."

Dewan Seshadri Iyer

The resounding success of Swami Vivekananda at the Chicago World Parliament of Religions was first celebrated not by his disciples in Calcutta but by the Mysoreans headed by Alasinga at Madras. Madras celebrated the Swamiji's proclamation of the Indian Philosophy at the Chicago Parliament on 28th April 1894 whereas Calcutta echoed his success only on 5th September of that year. The celebrated Tamil Magazine *Vivekachintamani* of April 1894 (p. 383)

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wrote " "A public meeting was held at Pachaippan House to felicitate Swami Vivekananda for his lucid exposition of Hindu Philosophy at the Chicago World Parliament of Religions and to express their appreciation of the friendly reception given to him by the American people". At this meeting eminent people like Savalai Ramaswami Mudaliar and S. Subramania Iyer addressed the gathering. The felicitatory address was sent to Swami Vivekananda. The Madras address was published in the newspapers and created a sensation, wrote Swami Vivekananda to one of his fellow-disciples on 25th September 1894.

Dewan Seshadri Iyer not only supported the mission of the Swamiji but also celebrated his success at the Parliament of Religions in August 1894. A meeting was held at the Central College, Bangalore, to thank the people of America for the very cordial reception they had accorded to the Swamiji. In his Presidental address, Sir Seshadri said " "The Swami's noble work in America will be described to you by another speaker, but you will perhaps permit me to take this opportunity to say few words regarding our special obligations to him. I will begin by reminding you of the Swami's visit to our province some two years ago and the excellent impression his life and teachings then produced upon such of us as had the privilege of his society or had opportunities of hearing his discourses on spiritual topics. He is indeed a sanyasi of the Paramahamsa or highest Hindu religious order, and what is more, he is a sanyasi in the true sense of the word, for the vanities of the world have ceased their hold upon him and he is utterly headless of the joys and pains and wants of the body. His life is indeed one of struggle — not of the struggle for his own existence, but of the struggle for the immortal existence of others. His one object of life is to place within the reach of others, and now within the reach of the western nations, the primeval wisdom taught in our ancient Vedas. The teaching is at once both the highest philosophy and the highest Religion combined in one, and it is the teaching which, of all others, can satisfy the highest aspirations of the human heart. According to it, the one universal absolute undifferentiated Brahman alone truly exists. Every individual soul is as it were, a mere part or reflection of that one eternal self-

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existent infinite entity : and when an individual realises his real oneness with that entity, he attains salvation and final bliss. This teaching is the one foundation of all the Hindu creeds, and however these may differ in form and in the means recommended for the attainment of final bliss, they all agree in the common brotherhood and common destiny of all mankind — common brotherhood as truly homogeneous parts of the same Godhead for immortality and final bliss. The road may be different but the goal is the same.

"In placing before the people of America, who are in the height of their material prosperity, the light which our Vedas throw upon the spiritual immortal side of existence and our vedantic religion of peace and final bliss for all who strive therefor, Swami Vivekananda is doing a service of incalculable value to both America and India. Indeed, it is a service of a kind which alone can unite once more in thought, in feeling and in high aspirations the long separated western and eastern branches of the great Aryan race. The gain is all ours, for the Swami has nothing to gain and no country to serve — the wide world is his country and his home."

Raja of Ramnad

Bhaskara Sethupathi, Rajah of Ramnad, who was a patron of Swami Vivekananda before his American tour, was the first in India to celebrate the success of the Swamiji by erecting a commemorative pillar at Pamban, where he stepped on Tamil Nadu soil after his return from Chicago. *Satyameva Jayate*, Independent India's National slogan, was first inscribed on this pillar as early as January 27, 1897 and we are tempted to copy the inscription in full; "Satyameva Jayate. This monument erected by Bhaskara Sethupathi, the Raja of Ramnad marks the sacred spot where His Holiness Swami Vivekananda's blessed feet first trod on Indian Soil, together with the Swami's English disciples, on his Holiness's return from the Western hemisphere, where glorious and unprecedented success attended His Holiness's philanthropic labours to spread the religion of Vedanta."

Madrasis or more correctly Mysoreans among whom we

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include Alasinga Perumal, Maharajah Chama Rajendra Wadiyar, Dewan Seshadri Iyer and others, were the first to recognize the genius of Swami Vivekananda and they were responsible for sending the Swami to Chicago for representing India at the World Parliament of Religions. The resounding success of the Swamiji at the Parliament of Religions was also first celebrated by the Madrasis. The message of Ramakrishna–Vivekananda Movement was spread all over the world by the Mysoreans in the first instance by publishing two Journals, viz., *Brahmavadin* and *Prabuddha Bharata*. Madrasis of Kolkata can rightly feel proud of their contribution to the spread of Vivekananda's message to the world.

Swami Vivekananda was made popular in South India long before Bengal took steps to do so. Five years before a Vivekananda Society was established in 1902 under the auspices of Belur Ramakrishna Mutt, Tamil Nadu had two such societies. The first Swami Vivekananda Society was established at Trichinopoly on or before 21st February 1897 with T. M. Manickam Pillai as Secretary and Singaravelu Mudaliar as Treasurer. This was followed in the same year by another Vivekananda Society at Vaniyambadi-Pudur with C. Venkataswami Naidu as President. He organised 13 such societies at Arasampatti, Krishnagiri, Dharmapuri, Cuddalore, Tuticorin, Porur and other places.

The first Tamil fortnightly newspaper named after the Swamiji, *Vivekanandam*, was started, by C. V. Naidu from Vaniyambadi, printed from Amburpet Mohamadiya Mitram Press. The first Tamil translation of Swami Vivekananda's lectures, speeches, Chicago Address, etc. was brought out by V. Nataraja Iyer,[14] editor of the *Lokopakari* and *Gnana Chandrika*, two popular Tamil weeklies, in three parts, in 1898, under the title *Gnana Thirttu*. Iyer sent a copy of his work to Swami Vivekananda who was then at Darjeeling. The Swamiji's unpublished reply was : "Ballen Villa, Darjeeling, 15th April 1898. Dear Sir, — I have much pleasure to acknowledge your letter of the 7th instant together with a copy of a free rendering in lucid Tamil of some of my lectures. Indeed you have done a great service to the Tamil speaking people generally and to your anxious subscribers specially. It is no doubt very desirable that there

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be a broadcast spreading of all that I have said amongst the people, and the best mode of doing it is to render it in all the vernaculars of the country and you are to be congratulated for taking the lead in right earnest./ Wishing you all success in your venture and blessing you, — I remain yours truly — Vivekananda."

Tamil Nadu's pioneering contribution to the spreading of the message of Swami Vivekananda needs to be better known.

IV. TAMILIANS IN CALCUTTA

The first notable Tamilian to visit Calcutta was Serfajee[15], His Highness the Rajah of Tanjore. The Raja visited Calcutta in the last week of February 1821, and stayed at Salkea with his retinue. Educated by the Danish missionary Schwarts, the Rajah understood the English language perfectly well. He was received by the Marquis of Hastings, Governor-General, in the Government House to the Salute of seventeen guns. Serfajee had a retinue of about 2000 and they visited Calcutta by crossing the river. The Rajah of Tanjore also paid a visit to the Government House at Barrackpore, before proceeding to Benares and Allahabad in March 1821. Perhaps the colony of Tamilians at Ramakrishnapur in Howrah had its origin in the visit of Serfajee. There was no steady migration of Tamilans or Madrasis to Calcutta during the days of the East India Company, for no more than 55 of them were returned[16] in 1855.

Madrasis had a half-way house at Ramakrishnapur, Howrah, before crossing the river to Calcutta. There was no bridge to connect Calcutta and Howrah in the 19th century. Madrasis were all confined to Central Calcutta, within an area bounded by Bow Bazar in the north, Circular Road in the east, Wellesley-Wellington Streets in the west and S. N. Banerjee Road in the south till the first World War. Some families still live in Hidaram Banerjee Lane, Malanga Lane and other neighbourhoods. The first Madrasi Association, "Madras Sarvajana Sabha" was established in 1899 and it was situated at 18/4/2 Hidaram Banerjee Lane. Though the President's name was not given, we know that Tiruvenkata K. Acharyar, B. A.

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was the Vice-President and R. K. Aiyangar, M.L.P.S., was the Honorary Secretary. The Joint Secretary and Treasurer was T. Seshadri Aiyangar. The *Thacker's Bengal Directory* which has given this information for its 1899 issue repeated the entry with a slight alteration : President's name not mentioned. "Vice-President : M. R. Ry, T.A. Avergal,[17] B. A., S.C.A.S.; Hon. Secy, R. K. Aiyangar, M.L.P.S. & Joint Secretary and Treasurer, T. S. Aiyangaer". The full name of the Vice-President was inadvertenly omitted in the 1900 Directory. He was the same as in 1899 though "M. R. ...Avergal" were added. That Madrasis, as early as 1899, had an association of their own in Calcutta, is something remarkable. Unfortunately the records of this Madras Sarvajana Sabha have not come down to us.

There was a steady growth of Tamilian population in Calcutta from 1901 to 1961 after which their number has come down (1911—1,701; 1921 –1,855; 1931 — 2,554; 1961 —15,333; 1971 —13,186). The census figures quoted in brackets here are undependable. The Tamilians who were about one lakh strong in Calcutta in 1961 are now reduced to 50,000 according to the live-registers of their associations. They are mostly concentrated in the vicinity of Lake Market, Laket Gardens and Brahmapore. Decline in the commercial prosperity of Calcutta on account of the withdrawal of foreign capital after Independence and industrialisation of Tamil Nadu during the past three decades have virtually put a stop to the migration of Tamilians to Calcutta. Moreover, job opportunities for them in the Middle East and North American countries have effectually sealed their arrival in Calcutta. About fifty per cent of the Calcutta Tamilians migrated to the Middle East and North American countries after 1970's. Though they were previously looking for developing areas in the outskirts of Calcutta Municipal Corporation for residential purposes, they suffered grievously during the Naxalite troubles of 1970's in Kasba, Jadavpur, Behala etc. The Tamilians at present are concentrating in areas where housing is cheap. The Tamilians unlike the Malayalees and Telugus were the first in buying flats in newly-developed areas. Brahmapore during the past two decades has become their citadel where no less than 200 Tamil families have acquired ownership

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flats. The Tamilians like to live in colonies unlike the other South Indian communities. Orthodoxy is rigidly maintained by the Brahmins among the Tamilians. Purohits are always engaged to conduct their religious ceremonies in Calcutta. Purohits among the Tamilians are called Vadhyars and their Vaishnava Sabha, established in 1971, is an association of Iyengars. The Tamil Brahmins have not lost their identity on account of their strict observance of religious rites, marriage customs, social usages, calendrical and national festivals.

Though the male folk among the Tamilians were willing to take up part-time work after office hours or in the morning to supplement the monthly income, they seldom allowed their ladies to take up service. Indianisation of the working hours of most of the commercial firms has put a stop to part-time job hunting these days. Tamil ladies are willing to supplement the family income by taking up jobs if available. Children among the Tamilians are brought up in the best traditions of the groups though it is impossible to keep abreast of the current language and literature. All productions of the printers and publishers of Tamil Nadu are available in the Lake Market area no sooner than they are out in Chennai, the new name for Madras. South Indian culinary ingredients are also available in this area.

Inter-caste and inter-province marriages among the Tamilians of Calcutta are fewer compared with the Malayalees. Marriages are settled by parents in their native places and conjugal fidelity is, therefore, assured. Very few Tamilian Brahmins have contracted marriage outside their community in Calcutta, though those born, brought up, educated and working in the city are not averse to inter-provincial and inter-caste marriages. Cultural associations of the Tamilians are engaged in fostering camaraderie among their members and ostracism is an important consequence to be reckoned with in social aberrations.

Tamil Associations

The Tamilians in Calcutta have no united front and conduct their cultural activities through different

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organisations. Bharathi Tamil Sangham (literature), Udyam (education), Rasika Ranjana Sabha (Carnatic Music, dance & drama), Music Circle (concert platforms), Karnatic Sammelan (accompanyists), Calcutta Players and Amateur Dramatists (drama) specialise in their own fields. We shall be satisfied with saying a few words about Bharathi Tamil Sangham, as it is a better known institution.

Bharathi Tamil Sangham (93A, Rash Behari Avenue, Calcutta-26), named after Tamil poet Subramania Bharati, was launched with Dr. K. S. Krishnan, the famous scientist, as its founder-president in 1941. The Sangham stands for the advancement of Tamil learning in general and dissemination of the works of poet Bharati in particular, by translating them into Hindi, Bengali and other North-Indian languages. There is a free reading room and a library in the premises of the Sangham with a stock of 5000 or more books. Run by a devoted band of voluntary workers, the Sangham conducts regular free Tamil classes for non-Tamilians and Bengali classes for Tamilians with the assistance of Nikhil Bharat Banga Bhasha Prasar Samity. The greatest achievement of the Sangham is the installation of a statue of Bharati at Vivekananda Park in 1982. The Calcutta Corporation was induced to rename Lake Road as Kavi Bharati Sarani in 1982 by the Sangham.

The National High School for Girls (established in 1939) and National High School for Boys (established in 1960), both teaching up to the Higher Secondary standards, are owned by N. R. Iyer Memorial Educational Trust and run by a board of trustees in which Tamilians predominate. The history of the National High School can be traced back to 1913 when an Anglo-Tamil School was established. The Principals of both the National High School for Boys and Girls were Malayalees and there are a number of teachers hailing from Kerala in these schools.

The Madrasis in Calcutta have not neglected their religious and spiritual need for which they maintain temples and other institutions. The Tamilians are in the forefront in this respect. Sri Ram Mandir and Sri Murugan Temples have been built in the Lake Gardens between 1960 and 1970 in the traditional Dravidian architectural style with their imposing Gopurams and Dhwajasthambhams (victory towers). The

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Hanuman temple or Sri Anjaneya Swami temple near the crossing of Sarat Bose Road and Rash Behari Avenue is indistinguishable from its surroundings. The Nattukottai Chettiars of Tamil Nadu, who are having trading establishments in the Burra Bazar of Calcutta, were the first to erect a temple at Strand Road a hundred years ago. The Nagareswara Siva temple is housed in a two-storeyed building which has no Dravidian architectural pretentions.

The Sastha Samooham at Lake Avenue, established in 1965 by the Tamil devotees of Lord Sastha or Ayyappan, the presiding deity of the Hill temple of Sabarimala in the High Ranges of Kerala, is patronished by all the five South Indian communities in Calcutta. Sastha is worshipped by the Tamilians at Brahmapore. The South Indian Bhajana Samajam, Lake Avenue, established in 1940, with the blessings of the Sankaracharya of Kanchi Kamakoti Pitham, is engaged in devotional singing. Vedic studies are imparted at the Ved Bhavan, Lake Avenue, established by the same Sankaracharya about 50 years ago. The Sankara Hall and Sankara Institute of Philosophy and Culture, Southern Avenue, was established in 1967 with munificent grant of Rs. 2.5 lakhs by the Sankaracharya of Sarada Pitham of Sringeri. The South India Club, launched by Tamilians more that 60 years ago, is doing well all these years.

Tamil Studies in the University of Calcutta : Students in the University of Calcutta were entitled to offer Tamil as a second language in any of the under-graduate, graduate and post-graduate examinations. Mahamahopadhyay Vedantavisharad N. S. Anantakrishna Sastri was the papersetter and examiner of Tamil in Intermediate, B. A. and M.A. examinations for a long time. The following were the text-books for the Matriculation Examination in Tamil : — 1. Thirukural-Neethi-stories (By Sundarasubbramaniam), 2. Elementary Grammar (Sittilakkanavailakkam) by C. R. Namasivaya Mudaliar, 3. Bharata Saram, 4. Namathu-Thai-Nattu Charitram, Parts I, and II, by T. R. Sesha Iyengar and books prescribed for rapid reading were : 5. Dasareataram (by T. A. Swaminatha Iyer) and 6. Kodandaraman (by P. M. Murugesa Mudaliar). Students had to study Viveka

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Chandrika of T. A. Swaminatha Iyer, part III; Kamba Ramayanam, Balakanda Summary by S. Sivagnanam Pillai and Thirukural (first 100 stanzas) by Nanool Ezuthathikaram for their Intermediate examination in Tamil. For the Pass course in B. A. students had to study 1. Baladitya (by A. S. Panchapakesa Iyer), 2. Kamba Ramayanam, Sundara Kanta, Kashi Patalam; 3. Thirukural from 101 to 200th stanzas, both inclusive and 4. Nannool Chollad-i-karam. Post-graduate students in Bengali had to study the History of Literature and Language of any one of the South Indian languages like Tamil, Telugu or Malayalam for 200 marks (2 papers). This arrangement lasted from 1921 to 1941, but was given up in the new curriculum after the World War.

The Mahakavi Subramanya Bharati Chair in Tamil in the University of Calcutta was formally inaugurated on 5th March, 1979, under modern Indian Languages. The Chair has been instituted under the auspices of the Government of Tamil Nadu and the University Grants Commission. The University of Calcutta has thus made it possible for the study of Tamil in Post-Graduate and higher research level. Though, there is thus a Tamil Department in the University of Calcutta, few students are enrolled for research/study in that language since the inception of the Chair. Dr. Ranganayaki Mahapatra, who occupied the Chair for 20 years or so. was engaged in research, till her retirement. The teachers of the Tamil Department of the University, are also engaged in research in the absence of students.

Tamil is the only South Indian language from which several works have been translated into Bengali by individual authors. It goes without saying that anything worthwhile that has appeared and is appearing from time to time in Bengali is translated into Tamil the very next day that a Calcutta print brings it out. Except one or two Bengalis who have studied Tamil and are able to translate Tamil works into Bengali, all translations from Tamil into Bengali have been undertaken under the auspices of Sahitya Akademi and other official bodies. The number of books rendered into Bengali from Tamil under the official patronage has not exceeded 10, we believe. Bengalis have

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kept a closed mind in respect of South Indian languages. Mr. S. Krishnamurthi who retired as Deputy Accountant General of West Bengal sometime ago has been engaged in translating Bengali and Tamil into English, Tamil and Bengali. He is the winner of the Rabindra Puraskar of the West Bengal Government for his book on Nazrul and Bharati. Of his recent work, the translation of Thirukural from Tamil into metrical Bengali deserves special mention. Apart from translating several Tamil short stories and novels into Bengali, he has acquainted the Bengalees that Tamil language and literature is richer than their own tongue. Tamil, next to Sanskrit, is the most ancient and richest language in India. It is the mother of all Dravidian languages in Indian like Telugu, Kannada, Malayalam and several dialects which include Gondi, Oraon, etc.

Swami Yatindra Ramanujacharya[18] (1892-1975), who founded the Asram on the banks of the Hooghly at Khardah, in the district of 24 Parganas, North (10 miles from Kolkata), went to Sri Rangam in 1951 and stayed there for a year and studied Tamil. He was interested in Sree Vaishnavism and was initiated into that philosophy by Sri Balaram Swami of Ayodhya in 1919. All the works of 11 Alvars and about 500 Pasuram (verses) of Tirumangai Alvar (out of about 1400 verses) and some other Tamil works related to Sree Vaishnavism have been translated by Swami Yatindra Ramanujacharya from original Tamil into Bengali. The following are included among these translations : 1. *Sahasra-Giti* (Tiruvaimoli of Nammalvar) with a lengthy introduction by Dr. Suniti Kumar Chatterjee (1963, 742p.) 2. *Sathakop Alvar O Tahar Divya Prabandha* (The other three works of Nammalvar — Nammalvar and his sacred works, 1962, 152 p.), 3. *Tiruppallandu* of Periа Alvar (1972, 13p.) 4. *Bhaktanghrirenu Alvar O Tahar Divya Prabandha* (Tondaradippodi Alvar and his sacred works, 1976, 42 p.) 5. *Tiruppan Alvar O Tahar Divya Prabhandha* (1976, 32p.) 6. *Madhurkavi Alvar O Tahar Divya Prabandha* (Madhurakavi and his sacred works, 1976, 30p.) 7. *Pratham Alvar Traya O Tahader Divya Prabandha* (Works of first three Alvars, 1987, 130p.). 8. *Shree-Vrata* (Tiruppavai with commentary of Periа Achchan Pillai, 1962, 352p), 9. *Shree Vaishnava Darsham O Dharma* (2

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vols. Bengali translation in verses of 'Idu' commentary of Tiruvaimoli —1969 & 1973, 850p.) and 10. *Upadesh-Rattinamalai* of Manavala Mamuni (1970, 80p.). The highlights of the translation of Swami Yatindra are : (i) transliteration in Bengali script of the original Tamil verses, (ii) Bengali meaning of each Tamil word, (iii) running Bengali translation of each Tamil word, (iii) running Bengali translation of each Tamil verse and (iv) important notes and significance in the Tamil verse, if any. The sad demise of Swami Yatindra Ramanujacharya in 1975 put a stop to the printing of his translations of Tirukkural, Nachchiar Tirumoli and Ramanuja-nurrandadi which were in progress. The contribution of Tamilians to the making of Calcutta as the Nobel City of India should not be omitted before we close this Chapter.

V. SIR C. V. RAMAN AND NOBEL PRIZE

Sir C. V. Raman, was the first Calcuttan to be awarded Nobel Prize for Physics on 10th December 1930 for his investigation on the scattering of light and the discovery of the Effect known after him, and he hailed from Tamil Nadu, It was he who made Calcutta a Nobel City in Science as well.

Born on November 7, 1878 at Trichinopoly, Chandrasekhara Venkata Raman inherited his father's love for Carnatic music and scientific research and if any testimony is needed, his publication, 'Theory of Musical Instruments (1918) may be cited. This pioneering research attracted international attention and he was commissioned in 1927 by the Editors of the *German Encyclopaedia of Physics* to contribute an article on musical instruments. Raman undertook research on musical instruments in order to meet the challenge of Herman L. F. Gelm Holtz who, in his book on the *Theory of Sound* (1885) had stated " No complete mechanical theory can yet be given for the notion of strings excited by the violin bow". While doing research on musical instruments in Calcutta, he used to be awakened from slumber by the sweet melodies produced by Rai Chand Boral, the legendary musician of modern Bengal, who lived opposite to his house in Prem Chand Boral Street. Lal Chand Boral, elder brother of Rai Chand, used to delight Sir C. V. Raman with his mastery over the Tabla. He was a

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specialist on Tappa. There is no wonder why Raman undertook research on Mridanga and Tabla. Let us repeat some known facts about Raman here before we return to his residence at Prem Chand Boral Street which, according to a journalist, "harbours 400-odd prostitutes and is a safe hiding place for Central Calcutta's antisocials".

Raman's family was in the forefront of enlightenment. His father was a professor of Mathematics and Physics at the Hindu College, Visakkapatnam and young Raman had his early education there. He graduated from the Presidency College, Madras, at the comparatively young age of 16 and took his Master's degree two years later with distinction. His 10 years of Government service in the Finance Department took him to Lahore. Nagpur, Patna and Calcutta, besides Rangoon. He spent the formative period of his life in Calcutta. He was a familiar figure in Dalhousie Square when he worked in the Accountant General's Office, doing research on the acoustic properties of the dome of the Calcutta General Post Office!

Young Raman displayed the itch for original research even at the undergraduate level. Believe it or not, the results of his earlier investigations in acoustics and optics have been published in *Nature* and the *Philosophical Magazine* as far back as 1906 before he was hardly 18. The bureaucratic atmosphere of the Finance Department did not stand in the way of his continuing researches at the newly started Indian Association for the Cultivation of Science, then situated at Bow Bazar street, the site of which is now occupied by the Goenka College of Commerce. This premier research centre was established by Dr. Mahendra Lal Sircar M. D., an Allopathic doctor who took to homeopathy for healing. Sir C. V. Raman lived just behind the building of the Indian Association so that he was able to do research in the morning and evening, besides holidays. Dr. Sircar put the laboratory of the Association at the disposal of young Raman and appreciated his earnestness in pure research, though he could not devote his full time for it. Here he met Sir Asutosh Mukherjee, the great jurist and educationist, for the first time. This changed his life. This phase of his life should be a pointer to our scientists and technocrats who clamour for autonomy and complete freedom for pursuit of scientific careers.

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The credit for bringing Raman to the academic world goes to Sir Asutosh Mukherjee, the Vice-Chancellor of Calcutta University. The 'Bengal Tiger' was greatly impressed by Raman's researches even under trying conditions. Sir Asutosh had converted the University from an examining body into a teaching institution as well by 1915 and offered the newly-created Palit Professorship of Physics to Raman. He joined the University College of Science in 1918, and liked the poverty of a professorship for 16 years. This was the most fruitful period of his life. Most of his research in Calcutta were carried out in the laboratory of the Indian Association for the Cultivation of Science while working as the Secretary of the Association and holding the Chair of Physics at the University. Before he had left Calcutta for Bangalore to head the Physics Dept. of the Indian Institute of Science in April 1933. Raman had already been knighted (1929) and the Nobel Prize for Physics for the year 1930 conferred on him.

The Indian Academy of Science was started in Bangalore by Raman in 1934 following his disagreement with the Council of the Indian Institute of Science with the triple object of providing a regular medium for the publication of approved papers, a platform for discussion of scientific communications and a society for the co-ordination of scientific and industrial researches in India. The Raman Research Institute is attached to this Academy. The Academy with a large garden where many species of trees and flowering plants, some of which are imported and carefully nurtured, was the sphere of Raman's pursuit of research till the date of his death on 21st November 1970 at the age of 82. He lived in the Academy compound itself with lady Lokasundari Raman as his caretaker. Lady Raman who was terse and quick in her reactions and brooked no fruitless discussions like her husband, kept herself always busy. She was a well-known social worker and public speaker in English and some of the Dravidian languages. Raman derived his inspiration from the butterflies, flowering trees in the garden, diamonds in his laboratory and works of fiction. The Academy's observatory is the finest in Asia. How did he develop interest in butterflies? Here is his explanation :

"I went round with a well-known French physicist in

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Paris in 1937 to buy some crystals. You know, I am very much interested in crystals from the investigation point of view. In one of the shops enclosed in a glass case I saw two beautiful butterflies of Brazilian Morpho species, shining attractively in blue-coloured splendour. I got them for myself and kept them with me for ten years. When I came here to my Institute, it became a problem for me. I could not make out what I should do with these butterflies. I did not like to throw them away because they were with me for much too long a time. Moreover, their attraction for me was still there. Then I did not like to keep just two butterflies. So I collected a few thousands of them and encased them in similar glass pieces. Now the Brazilian Morphos have a large number of butterflies to keep company." His colossal collection of butterflies was used for study of colour and light.

Like butterflies, his love for diamonds was insatiable. He spent most of the Nobel Prize money for purchasing diamonds for use in his laboratory. He had a collection of 700 of them. Of course he was not interested in their market value, but only in their scientific worth.

Prof. Raman was the President of the Indian Science Congress (1928) and the Indian Academy of Science (1934). He was appointed National Professor of Physics in 1949 and was conferred the Bharat Ratna in 1954. "Shah Jehan built Taj Mahal to bury one of his favourtite women — let us be frank about it. The National Laboratories were built to bury scientific instruments", declared Sir C. V. Raman sometime before his death. Prof. Raman who worked with primitive instruments and accomplished outstanding discoveries was right. A typical Tamil Brahmin to the core, whose intellectual attainments and scientific talents earned him national and international acclaim, Dr. Raman was an out-and-out Indian and considered his turban, without which he seldom appeared in public, as an ornament. A lesser mortal would have discarded his headgear long ago. He did not remove his own crown while the Nobel Prize was conferred on him. "I wear this headgear to prevent the head from swelling", he wittily quipped to a journalist who had the audacity to ask the scientist why he donned this crown which made him a fossil in the European society.

"Chandrasekhara Venkata Raman belonged to a school

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which is becoming increasingly unfashionable. Even after he had received the highest distinctions for his scientific work, he did not think it necessary to take much interest in other matters. Not infrequently in this age men of science are called upon to take on wider responsibilities in the conduct of public affairs, and not always are they disinclined to be in the corridors of power. But Professor Raman showed a singular lack of interest in any new pursuit. Nor did he, unlike some others, think that he could rest on his laurels. Not only did he remain exclusively dedicated to science, but the dedication remained astonishingly active till the end of his life", wrote the *Statesman* in an obituary note on him on November 22, 1970.

Sir C. V. Raman lived in Calcutta at 1/5/1C Premchand Boral Street, just behind the Goenka College of Commerce. There was an entrance to this house from the Indian Association for the Cultivation of Science building. The scientist, it is gathered, lived in the second floor of this building, which bears no testimony in the form of a plaque or otherwise. Tamal Sengupta wrote in the Sunday *Telegraph* of 18th November 1990, under the title "Dead and gone"—"Nor are the people who live there aware of the fact that it was Raman's home and work place...The owner of the house, Mr. Makhanlal Chatterjee died a few years ago and after his demise the house was sold to Biman Kumar Roy, who stays in Manicktalla in North Calcutta. ...The building which is behind the Goneka College of Commerce and Industry harbours 400-odd prostitutes and is a safe hiding place for Central Calcutta's antisocials. Moreover, the stench of country liquor and the garbage piles makes the area almost uninhabitable. The ground floor of the building was once used by the Indian Science Association as its office but is now a storehouse for a coal-owner's shop. Arson, looting, bombing and group clashes are common occurrences. Prostitution has become the main livelihood of the area and frequent load-shedding has made the area into a virtual black-hole"....Mr. Sengupta's description of the building is added here. "Squeezed between brothels and gambling dens is a dilapidated two-storeyed house, where Nobel Laureate C. V. Raman once lived. It is a drab, grey building situated in a narrow bylane where natural light has no chance to enter, the palster of

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the walls of the room is peeling off and cracks have begun to appear". Tamal Sengupta and others who have written in the same vein that Sir C. V. Raman's Calcutta residence as a brothel harbouring 400-odd prostitutes have not visited the building and the area. They have written their stories from hearsay without actual verification of facts. The Red-light area in Prem Chand Boral Street is far off from Sir C. V. Raman's former Calcutta residence. The building at 1/5/1C P. C. Boral Street seems to have been thoroughly renovated in recent years. The owner of the house during the days of Sir C. V. Raman's residence there was the late Rai Bahadur Gopal Chatterejee. Nirendra Nath Banerji, a retired employee of the Calcutta Port Trust, and other tenants of the building at present, confessed to this author on 4th May 2003 during his visit to the premises that their house was, at no time, in the Red-light area. Dilip Kumar Samanta is the present landlord of the building, we were told. Raichand Boral, Lal Chand Boral, and Rai Bahadur Gopal Chatterjee were all respectable neighbours of Sir C. V. Raman when he lived there and their descendants have never allowed to tarnish the good name of the Nobel Laureate. The Corporation has not put up a plaque on the building as Sir C. V. Raman was only a tenant of 1/5/1C Prem Chand Boral Street. We could not meet any resident of the street who had actually met Sir C. V. Raman when he lived in the building. Raman used to go to the Association at 5.30 A. M. and return at 9.45 A.M. to take a bath and swallow his food in haste and take a taxi for the office so that he was not late. After 5. P.M. he went straight to the Association and reached home at 9.30 or 10 P.M. He spent the holidays at the Association. He went to his house by the back door of the Association and had no occasion to wander in the Prem Chand Boral Street.

Most of the research scholars who worked with Sir C. V. Raman for the discovery of the Raman Effect were South Indians. Dr. Raman himself wrote : "I have to add in conclusion that I owe much to the valuable co-operation in this research of Mr. K. S. Krishnan, and the assistance of Mr. S. Venkateswaran and other workers in my laboratory"[19].

"In the discovery of the Raman Effect K. S. Krishnan

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played a very significant role. Many have felt that K. S. Krishnan should have been acknowledged as the co-discoverer of the effect now bearing Raman's name exclusively."[20]

Kariamanikkam Srinivasa Krishnan, who collaborated with Sir C. V. Raman, was Knighted in 1946 and was awarded Padma Bhushan in 1954. Born on 4th December 1898 at Watrap, Krishnan, after working with Prof. Raman, joined Dacca University (1929-33) as Reader in Physics. He returned to the Indian Association for the Cultivation of Science as Mahendra Lal Sircar Research Professor (1933-42). After working as Professor and Head of the Department of Physics. Allahabad University (1942-47), he took up the directorship of the National Physical Research Laboratory (1947--61). He was also, at the same, a Member of the Atomic Energy Commission. He was, like Sir C. V. Raman, elected a fellow of the Royal Society in 1940.

K. S. Krishnan should not be confused with another Krishnan, who was also well known in South Indian circles in those days in Calcutta. Maharajapuram Sitaram Krishnan was a geologist by profession. Born on 24th August 1898 at Tanjore as the son of Sitaram Sastry, M. S. Krishnan took his Ph. D. in 1924 from the University of London. He worked in the Geological Survey of India (1924–33 as Geologist; 1945-49 as Superintending Geologist) after which he took up the directorship of the Indian Bureau of Mines (1951-55). After working as Mineral Advisor to the Ministry of Natural Resources, Govt. of India, he took up the directorship of Indian School of Mines in 1958. Dr. Krishnan was Professor and Head of Geophysics, Andhra University in 1958-61 and Director of National Geophysical Research Institute in 1961-63. Lastly, he served as Honorary Professor of Geology at the Osmania University.

The Geological Survey of India had a Director-General (1978-83) in Vengangudi Srinivasa Krishnaswami, who was born on 19th September 1923 at Madras as the son of A. Srinivasan. After serving Tata Iron & Steel as Prospecting Geologist in 1945-46, he joined the Geological Survey of India and rose to the top as Director-General.

Dr. Suri Bhagavantam, who was associated with Sir C. V. Raman, was born on 14th October 1909. Early in 1930

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Dr. Bhagavantam who had earlier investigated some problems on Raman Effect was asked by Prof. Raman to write a bibliography of the work done upto that time on this new phenomenon. This bibliography was ready within a short time and reprints of the same were circulated among the leading Physicists of the world and they were impressed by the importance of the discovery of Raman Effect. This clinched the Nobel Prize. Dr. Bhagavantam also played a role in getting the Nobel Prize for Sir C. V. Raman in this way. Bhagavantam was Professor of Physics at Andhra University (1932-48) and Director of the Indian Institute of Science, Bangalore (1957-61).

The names of scientists hailing from Tamil Nadu who have worked in Calcutta to make it a Nobel City and sustain its name as such today will be a legion.

Conclusion : Every Tamilian is proud of his association with Calcutta and is contributing something to its cultural panorama. No Tamilian is parochial and he is in no way interested or takes interest in the local politics. Even they don't want to be counted in Census operations. Few have ration cards. Preoccupation with the earning of their daily bread leaves them with little time to think in terms of such elementary civic rights and duties. Tamilians and Bengalis have always worked hand in hand in Calcutta and their commitment to national interests, contrary to the pursuits of the business and trading communities, has won the admiraton of all India. Unlike the Malayalees and Kannadigas, Tamilians in Calcutta were the first to "settle" in the city as the Telugus have done so in the industrial suburbs of the metropolis. The Tamilians in Calcutta in the majority of the cases, belong to the upper castes who have no attachment to land in Tamil Nadu. They are service-minded and are averse to do manual labour.

Doraiswami Subramanian (born 3-8-1949), Assistant Editor, Indian National Biblography, Tamil, since 1987, is the son of N. Doriswami and Mrs. Nagubai. He is married to Marimuthu and has two daughters. He hails from (10 Grandamadana Parvatam) Rameswaram (623526) and worked in Natioanl Library from September 1978 to 1983. Apart from tanslating some Tamil short stories into Bengali,

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he has compiled an Anglo-verñacular Multi-lingual Dictionary. (Address : Central Reference Library, Belvedere, Kolkata – 700027)

The unbroken cultural contact between Tamil Nadu and Bengal since the Chera-Chola-Pandya days has resulted in developing a cosmopolitan outlook among the Tamilians living in Calcutta. The ladies among the Tamilians in Calcutta have adopted many a Bengali custom like Sindur (red mark on the parting of hair) as a symbol of married state. Few Brahmins among the Tamilians now sport with caste marks, titles, and headgear. At the same time they are very orthodox at home and observe daily worship and their calendrical festivals without fail. These Tamilians have thus no identity-crisis. The Lake Market area still retains a slice of Tamil Nadu in Kolkata.

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CHAPTER 5

TELUGUS IN KOLKATA

Andhra Pradesh produced no less than three Presidents for India and one scientist of international repute. The name of Dr. Sarvepalli Radhakrishnan, Dr. Varahagiri Venkata Giri and Dr. Neelam Sanjiva Reddy are well known as former Presidents of India.[1] Dr. C. Radhakrishna Rao, the internationally reputed Statistician, was in Calcutta from his student-days. Dr. Radhakrishnan was a teacher of the University of Calcutta from 1921 to 1931 and again from 1937 to 1941. Though Dr. Radhakrishnan's philosophy did not permit him to associate with the Andhra Association, Dr. C.R. Rao was associated with that Association for long years, though he is now settled in the United States.

Andhra Pradesh, which was created on October 1, 1953 as a purely linguistic State, was enlarged on November 1, 1956 in accordance with the recommendations of the States Reorganisation Commission. Nine districts of the Nizam's dominions and 12 districts of Madras State were amalgamated to form the present Andhra Pradesh State (area: 275, 045 Sq. KMs; capital : Hyderabad; Languages—Telugu and Urdu; districts, 23). Majority of the people are Telugu-speakers, though some of them belonging to the former Nizam's dominions have Urdu as their mother-tongue. Rayalaseema (districts of Anantapur, Chittoor, Cudappah & Kurnool), Coastal areas (districts of Nellore, Prakasam, Guntur, Krishna, East and West Godavari, Vizianagaram, Srikakulam, Visakhapatnam) and Telengana (districts of Adilabad, Hyderabad, Karimnagar, Khammam, Mahaboobnagar, Medak, Nalgonda, Nizamabad, Ranga Reddy & Warangal) are the three regions of Andhra Pradesh. People of the coastal districts

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of West Godavari, Visakhapatnam, Vizianagaram, Krishna and Srikakulam were the first to migrate to the Metropolis of Calcutta and they are still in the majority of Telugu-speakers in Calcutta (renamed Kolkata). Andhras or Telugus are used by us interchangeably to denote the people of Andhra Pradesh. Regional loyalty is unknown among the Telugus of Calcutta.

The British ruled India dividing it into three Presidencies, namely, Bengal, Bombay, and Madras. The people of Andhra Pradesh were closer to Bengal Presidency. Migration from Andhra to Bengal has gone on in increasing numbers ever since India took up industrialisation after the opening of the Railways and the establishment of Jute Mills on the banks of the Hooghly, on the left bank of which is situated Calcutta. The Telugus found gainful employment in the Railways and Jute Mills and have lived in the suburbs of Calcutta for generations to come. Kharagpur, indeed, is a mini-Andhra. Telugu-settlements are found, in smaller number, in Howrah (Railway establishments of Sibpur, Shalimar and Santragachi) and Metropolitan Calcutta (Jute Mill areas of Bauria, Fuleswar, Chengail, Titagarh, Khardah, Sodepur, Bhatpara, Barrackpur, Bally, Lilluah, Telinipara and Serampore). Titagarh[2] in the 24-Parganas district (North) has the largest concentration of Telugus in the suburbs of Calcutta. The number of Telugus in Metropolitan (or Greater) Calcutta is no less than one lakh. As the contribution of the Telugus outside Municipal Calcutta to the cultural panorama of this city is outside the scope of this Chapter, we shall confine ourselves to their kith and kin in the City of Palaces.

I. EARLY TELUGUS AND THEIR ASSOCIATIONS

Telugus in Municipal Calcutta (area : 104 Sq. KMs.) numbered 12,881 in 1961 and they rose to 17,675 in 1971 according to official records. There was a steady growth of Telugus in Calcutta from 1911 (1,469; 1921 — 1,590; 1931 – 3,389 - Census figures) to 1961 after which it is coming down every year. The movement of Telugus from Municipal Calcutta to the suburban areas of Jadavpur, Behala and Garden Reach was responsible for their decline in recent years. The number of Telugus living in Municipal Calcutta

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(area in 2003 - 187.33 Sq. KMs.) is about 50,000 (fifty thousand) according to unofficial estimates.

Earlier the Telugus were confined to the locality of Bow Bazar and in the first two decades of the 20th Century they moved out to Bhowanipore.[3] Bhowanipore was the first home of their Associations. The development of the Rash Behari-Ballygunge area by the Calcutta Improvement Trust between 1925 and 1940 recommended the Telugus and other South Indian communities to settle in the new residential quarters where houses were available on cheaper rents. The white-collar Telugus are now confined to South Calcutta.

The Telugus in Calcutta are well-knit and there is little regional loyalties among them. The Andhra Association is their citadel and the Andhra School is their crest-jewel. Majority of the Telugus living in South Calcutta are office-workers and those who live in the Kidderpore area are port-workers. Supervisory work of the Port Commissioners of Calcutta is entirely manned by the Telugus. Rao and Murthy are titles common among the Telugus. There are also some Telugu spice-traders in the Burra Bazar of Calcutta, whose immigration must have taken place in the 19th century.[4]

The late Sir Bayya Narasimha Sarma[5] (Sir B.N. Sarma for short) was responsible for inducting Telugus in the Bengal-Nagpur Railway (now South-Eastern Railway). Mallavarapu Venkata Visweswara Rao (M.V.V. Rao for short), who started the Andhra Home in Bhowanipore also worked in the Bengal-Nagpur Railway. His nephew M. Sambasiva Rao was sometimes Superintendent of the Alipore Central Jail. P.V. Raghava Rao (Hyderabad), the retired Auditor-General of India, P. Koteswaram (Visakhapatnam), the retired Director-General (1969-75) of the Meteorological Survey of India, Ch. G. Krishnamurthy (Delhi), President of the Income Tax Tribunal of India, and T. Subba Rao[6] (Bangalore), managing director of Messrs. King & Partridge (attorneys) lived in Calcutta for long years and are now settled in places indicated in brackets. They were, no doubt, distinguished Telugus.

Dr. S. Radhakrishnan was the most illustrious among the Telugus who lived in Calcutta. The names of Dr. B. Ramachandra Rao and Dr. M.N. Rao are also connected with the Andhra Association as Presidents. Dr. C.R. Rao is the

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most reputed among the Telugus of Calcutta living today. He built up the Indian Statistical Institute after the death of its founder, Prof. P.C. Mahalanobis.

The connection of Dr. S. Radhakrishnan with Calcutta started in 1921 when he took up the Chair of King George V Professor of Mental and Moral Science (= Philosophy) in the University. Dr. Radhakrishnan came to Calcutta from the newly-founded University of Mysore. Calcutta was his home for about fifteen years and he served the University in various capacities such as a teacher, member of the Senate and the Syndicate, and as President of Council of Post-Graduate Teaching in Arts. Though he left Calcutta to take up the Vice-Chancellorship of Banaras Hindu University in 1941, his connection with the Calcutta University continued for a long time as Emeritus Professor of Philosophy. The most celebrated among Dr. Radhakrishnan's great works were published during his tenure in Calcutta (two volumes of *Indian Philosophy*, 1923 & 1927; *Philosophy of the Upanishads,* 1924; *The Hindu View of Life,* 1927; *The Religion We Need,* 1928; *Kalki or the Future of Civilization,* 1929, and *An Idealistic View of Life,* 1932, etc.)

Initially Dr. Radhakrishnan lived at Bakul Bagan Road[7] (Premises number not known) and afterwards at 49A Harish Mukherjee Road, according to his son, Dr. S. Gopal. Dr. Radhakrishnan could call on Sir Asutosh Mukherjee, Vice-Chancellor of Calcutta University, within 5 minutes' walk, as the latter lived at 77 Russa Road (now Asutosh Mukherjee Road —turned into an Institute of Languages named after him). Dr. Radhakrishnan was a friend of M. V. V. Rao.

Dr. B Ramachandra Rao[9], the first President of the Andhra Association (1936-38) worked in the Department of Economics, Calcutta University, from 1921 to 1937 or so. He took his Ph. D. from Calcutta University and was an authority on Banking in India. Most of his papers on banking were published in the University's *Calcutta Review* and the *Journal of the Department of Letters*. His two books (1. *Present Day Banking in India*. 1922, and 2. *The Economics of the Leather Industry,* 1925) were also published by the University of Calcutta.

Dr. Mantripragada Narasimha Rao (M. N. Rao for short)

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was Director of All India Institute of Hygiene and Public Health, Calcutta, for long years. He was connected with the Andhra Association (President, 1947 & 1949) from 1938 to 1978. After retirement from service he lived at Putaparti where he passed away in 2000.

Dr. C. R. Rao, the internationally reputed authority on Mathematical Statistics, came to Calcutta as a student and took interest in the activities of the Andhra Association (President, 1962-63). The nation honoured him with Padma Vibhushan in 2002. He has been honoured with Doctorates by Princeton, Leningrad and other Universities. He was given a felicitation on 1-4-1967 on his election as a Fellow of the Royal Society and on his getting the Padma Bhushan award in 1968 by the Association.

Dr. Vedantam Nityananda Rao[10] was a legend in South Calcutta for more than a quarter century. As a Brahmin convert to Brahmoism, he could not get married the girl of his choice. They ran way to Calcutta, got married and settled in successful careers. Earning for his medical education working as a mechanic during the Second World War, he practised medicine in Calcutta. On an information of sickness from any South Indian homes — mostly Andhras — he would rush in his rattling Morris Minor to their homes. He was so friendly and would get so close to the patient as to take at times the place of a nurse too! Numerous are the instances when he would call a specialist consultant on his own and refuse to take any fees on terminal cases. If any one wanted the services of a doctor when he was viewing a late night show at Menoka Cinema, he was welcome to report the matter to the operator who would promptly display a slide, even in the middle of the show, "Dr. Nityananda Rao urgently wanted". He used to rush out and attend the patient. He died of cancer and hundreds of people assembled to mourn his death at his residence and three educational institutions were closed to condole his death[11].

The late Yedavalli Suryanarayana, one of the greatest actors of Andhra, brought his drama troupe to Calcutta in 1928, and staged *Sakuntala* in the University Institute Hall. The drama, *Madhuseva*, was staged by the Telugus on board the Corinthian (now Opera House) in 1932. The Telugu film *Chintamani* was screened in 1933/34 in Calcutta. These

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events are recalled here to show that Calcutta had a sufficient number of Telugus to make a success of a movie or stage performance and Associations to take the lead in providing such wholesome entertainment to their community.

The history of (1) Andhra Welfare League and (2) Andhra Mutual Benefit Society, of which Dr. Manimanjari Mitra has made a passing reference, without giving any details, in her *Calcutta in the 20th Century* (1990, p. 86) is not known to the members of the Andhra Association. There was, of course, the Andhra Social Welfare League, which was formed in 1931, the moving spirit of which was M.V.V. Rao. The League probably existed only for a year or two. The history of Andhra Mutual Benefit Society is not known to us.

There was an Andhra Club[12], which was inaugurated in 1931 by the late Sir B. N. Sarma, for the formation of which a meeting was held earlier on 4th May 1930 at the Indian Association Hall.[13] Sir B. N. Sarma[14] was the patron of the nuclear Telugu communities all along the route of Bengal-Nagpur Railway and retired as Chief of the Railway Rates Advisory Board. The Club had its office in the ground floor of Hotel Ananda Bhavan, 95A Chittaranjan Avenue. The Club was shifted to Bhowanipore in 1934 to which an Andhra Home was added by M.V.V. Rao. A pleasant function was held in January 1936 at Mahalakshmi Bhavan (renamed Indira Mahal, 35 Tarachand Dutt Street) to honour K.S.N. Murthy of the B. N. Railway on his being awarded the title of Rao Saheb.[15] He was the then Secretary of the Andhra Club. M. V. Narasimham, first Secretary of the present Andhra Association, was a member of the Andhra Club before its winding-up.

The Andhra Home started by M.V.V Rao at 91A Harish Mukherjee[16] Road, Bhowanipore, was meant for Telugus in general and students in particular from Andhra. M.V.V. Rao was then serving as the Auditor of the Bengal-Nagpur Railway at its Head Office at Garden Reach. A co-operative canteen on the ground floor of the Andhra Home served as the meeting place of the Telugus living in Kidderpore and South Calcutta[17].

The Andhra Students' Union was established in 1930

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by the late G. Subbaramayya and was situated in Hotel Ananda Bhavan, which was close to the University, Medical College and other institutions. The first anniversary of the Andhra Students' Union was celebrated in 1931 with Dr. B. Ramachandra Rao, Professor of Calcutta University, in the chair. This anniversary meeting was addressed by Mr. Seshagiri Rao, son-in-law of Dr. S. Radhakrishnan.[18] The strict discipline and authorititarianism of M.V.V. Rao was not liked by the students staying at the Andhra Home when the Union was shifted to Bhowanipore.

"One of the prominent figures at the BNR Headquarters was Mallavarapu Venkata Visveswara Rao (MVV for short). He lived most of his life in Calcutta serving BNR as its Railway auditor...MVV continued to be a well known figure and Vice-President Radhakrishnan represented the Government at MVV Rao's funeral at Delhi years later. MVV was a great man, who rose to the top in British Railway Administration with minimum paper qualifications. He was a strong personality and never cared for fear or favour from anyone. That is why perhaps he alienated himself with the British Government officially in later years and the Andhra community socially in earlier years. He was a sixteen-annas Andhra, with a touch of genius. He was unfortunately aware of it which gave him an egotistic personality. During the period between the two World Wars, any Andhra that mattered, whether Sir B. N. Sarma or Sir S. Radhakrishnan, had his five-ṣtar hospitality from the time he detrained at Howrah Platform till his entraining on return. That great lady Mrs. MVV Rao was his inspiration. She kept an open house. Anyone visiting MVV at breakfast time or at lunch or at dinner, a beggar or a Brahmin, would return only after a sumptuous meal", wrote Dr. M. N. Rao[19], Director of All India Institute of Hygiene and Public Health and a former President of the Andhra Association who knew MVV for a number of years.

II. ANDHRA ASSOCIATION

Vadlamani Venkatesam[20] landed in Calcutta on 31st March 1935 on transfer from Bombay, as the first Indian Chief Draftsman of Braithwaite & Co. Ltd. (now merged in BBJ Construction Ltd. a Government of India Undertaking).

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Venkatesam (born Perooru, 28-10-1897 — died, Visakhapatnam, 29-12-1987) was educated at Guindy Engineering College and worked at Bombay from 1923-1935 on Railway electrification and with Braithwaite (Calcutta, from 1935 to 1967). He was responsible for bringing the Telugus of Bombay together under the Andhra Mahasabha and was its first president. On his arrival at Calcutta, he was the guest of C. S. Rangaswami of *Indian Finance* fame for the first three days. Venkatesam made a courtesy call on M.V.V. Rao at his Andhra Home. Before Venkatesam could complete his self-introduction, M.V.V. appointed him on the spot as the honorary Superintendent of the Andhra Home. He could not displease that great man. Things were not going on well with the Andhra Home and Venkatesam's predecessor in office was Kodukula Narayana Murthy, M.V.V.'s assistant in his B.N.R. headquarters. The Andhra community in Calcutta was happy with the Andhra Home, but they were not happy with M.V.V. as he seldom convened a meeting of the inmates to know their views about the Home. Venkatesam brought this fact to the notice of M.V.V., but he did not listen to him. The student community living upstairs at the Andhra Home was very critical of M.V.V.'s running of the Home and they took up the cudgels against his authorititarian ways. As Venkatesam is always called the Founding Father of the Andhra Association, there is no denying the fact that he was responsible for convening the first meeting of the Telugus staying at the Andhra Home as well as outside for launching a new institution on 16th August 1936.

The formal opening of the Andhra Association took place on 19th September 1936 on the terrace of 13-C Jogesh Mitra Road[21] , Bhowanipore. The dissident students were the first to move out from M.V.V.'s Andhra Home. In spite of an anti-propaganda campaign, ten members had gathered at the naming ceremony of the Andhra Association. It was Vinayaka Chaturthi day and Venkatesam performed the Vinayaka Puja, assisted by his lady Ananthalakshmi, before the naming ceremony of the new body. A social dinner followed the inauguration of the new platform for the Telugus in Calcutta. The first managing Committee of the Andhra Association consisted of Prof. B. Ramachandra Rao

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(President), D. S. Naidu (Vice-President), M. V. Narasimham (Secretary), N. S. Nishtala (Joint Secretary), V. V. Chayanulu (Treasurer) and G. Y. Narayana, V.L.N. Murthy, G. L. Kantam and V. Bhaskara Rao (Members). Venkatesam did not accept any office of honour for a number of years, as he wanted to take care of the organisational matters. However, he was elected Secretary of the Andhra Association in 1943 and as President in 1951. He was connected with the Andhra Association Building Trust since its inception in January 1958 till September 1962 and President of the Andhra School. He had the satisfaction of laying the foundation of the new four-storeyed annexe building of the Association on 7th September 1986 before his passing away on 29-12-1987 at the ripe age of 92.

Venkatesam "was a rare combination of Western methodical perfection and Eastern orthodox simplicity. It was the same VV in later years going daily to his Calcutta Office in a custom-tailored suit in a chauffeur-driven car, and also enjoyed occasional cocktail parties with his British colleagues limiting himself to only fruit-juice cocktails. VV was not just the founder of our Association. Perhaps one may say with pride that he laid the foundations of dedicated social service. He set a working model of selfless service to the younger generation[22]", wrote Dr. M. N. Rao, Venkatesam's colleague for the longest period (50 years or so). Venkatesam was so deeply and totally attached to the school and students that he used to award every year a gold medal in memory of his wife to the student who stood school first at the Madhyamik examination. He was also instrumental in securing donors for several scholarships and awards. With his personal charisma, he helped in maintaining an effective connecting link between the Association, the school and the Trust, which are a rare and enduring fabric in which three strands are knit together with skill and foresight.

The Andhra Association's first abode was a single (10x8') rented 1st floor room at 67B Rash Behari Avenue, opposite Lake Market, from December 1937 to 1938. The Association moved to 7/1A Hazra Road in 1939 and was shifted to 16 Park Side Road next year. The Association was registered under the Societies Registration Act, 1860, on 3rd July 1945

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(No. 12448/127 of 1945). Number five Satyen Datta Road was the home of the Association from 1954 to 1993 in which year it moved to its own building at 13A Shahnagar Road, Kolkata-700026.

The objects of the Andhra Association are : (i) To promote educational, social and cultural interests among the Andhra residents of Calcutta and suburbs as are deemed to be of interest to the members, such as conducting schools, reading rooms, libraries, indoor games, relief work, cultural institutions for development of fine arts and generally helping all worthy causes of the Andhras and others; (ii) To promote interstate fellowship and understanding through cultural and social contacts with sister organisations representing different cultural and social groups in Calcutta and suburbs; and (iii) To co-operate with other institutions in Calcutta and suburbs having objects similar to those of the Association.

Presidents

As the Andhra Association is run on democratic lines with voluntary help, there are no vested-interest groups that hamper its progress. The Association has always stood above caste, creed and religion, in electing its President, the highest office of honour. An important factor in the success of the Andhra Association is the cosmopolitan outlook and the compromising nature of the members from the very beginning. The President and other office-bearers are generally nominated through common understanding and are unanimously elected by the general body as a formality. Ladies have graced as President of the Association on several years. Manyam Meenakshi Sundaram (1959-60), Vimaladevi Kaza (1975-76), Farida Hussain (1990-93) and Garimalla Lakshmi (1995-96) were presidents of the Association in the years indicated in brackets. Even there was an all-ladies managing committee (from President downwards all offices) in the Diamond Jubilee Year of the Association (1995-96). Neither the business community of Burra Bazar nor the bureaucracy of the Central Government is ignored in the election of the President of the Association.

"The name of Paranandi Suryanarayana —P. S. Narain

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for short — finds a place in the history of the Association. Like a few others at Calcutta at the time, for example, V.L.N. Murty, one of our Vice-Presidents, he was a runaway from home (Berhampore). He started with a job of less than twenty rupees a month at Calcutta in the Bengal-Nagpur Railway restaurant car and grew up to be one of the richest Andhras of Calcutta rubbing shoulders with Marwari magnates. Narain was not a member to start with but was located early by D.S.N. Murthy of Ichapur–Rifle factory and welcomed straight as President of the Association", wrote Dr. M. N. Rao.[23] He was the second President (1939) of the Association.

Honoured Guests

Many of the annual functions of the Andhra Association were held in Calcutta with Chief Ministers and other dignitaries of West Bengal as Guests in Chief. Ajoy Mukherjee, Chief Minister of West Bengal, graced the annual meeting of the Association in 1970 when V.K. Krishna Menon also spoke. The four-day Silver Jubilee of the Association was inaugurated by Dr. B. C. Roy, the then Chief Minister of the State, in 1962. Dr. Roy had a high opinion of the Andhra Association, for in his message dated 24th July 1956 (published in the Annual Souvenir of 1956), he wrote : "It is but natural that the people from Andhra residing in this city should band themselves together into an association for their cultural and social activities, but I am happy to say that it has never been parochial in its outlook".

The birth centenary of *Andhra Kesari* Tanguturi Prakasam Pantulu, the first Chief Minister of Andhra, was celebrated by the Association on 27th August 1972 with the release of his brief biography by Dr. P. C. Ghosh, the first Chief Minister of West Bengal, and a contemporary of Prakasam. The biography was written by Tenneti Viswanadham. Siddhartha Sankar Ray, Chief Minister of West Bengal, was the Chief Guest at the inaugural function of the three-day Eastern Regional Cultural celebrations of the First World Telugu Conference held on 28th March 1975. Jatin Chakravorty, P.W.D. Minister of West Bengal, was the Chief Guest at the year-long Golden Jubilee celebrations of the Association begun on 21st February 1986.

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K. V. Raghunatha Reddy (Governor of Tripura and afterwards that of West Bengal) and his lady Dr. Sarojini Reddy took interest in the activities of the Andhra Association from 1992 to 2000. He was given a reception on 15th January 1992 when he was the Governor of Tripura. The year-long Diamond Jubilee celebration of the Association was begun on 15th September 1996 with a welcome address to K. V. Raghunatha Reddy, Governor of West Bengal, and Dr. (Mrs.) Sarojini Reddy. The Diamond Jubilee celebrations were conducted by an all-ladies managing committee with Garimalla Lakshmi as president and Y. Lakshmi Raghav as Secretary. The President expressed her "sincere gratitude to his Excellency the Governor of West Bengal Shri K. V. Raghunatha Reddy and Smt. (Dr.) Sarojini Reddy for their constant encouragement and for their gracious presence at several functions during the period" of her presidentship of the Association (1995-97). Credit also goes to Mrs. Garimalla Lakshmi and her colleagues for starting regular Kuchipudi dance classes at the premises of the Association[24].

Receptions

Receptions and felicitations to distinguished men and sons of Andhra Pradesh are arranged periodically by the Association ever since its inception. C. M. Trivedi, Governor of Andhra and Mrs. Trivedi were given a reception on 4th March 1956. T. Prakasam, Chief Minister of the newly formed Andhra Pradesh State, was given a reception on 10th August 1956. T. Prakasam and his Ministers and others of Andhra were given a reception in the following November. Dr. C. R. Rao, President of the Association, was felicitated on his receiving the Shanti Swarup Bhatnagar Memorial Award (1964), on his election as a Fellow of the Royal Society (April 1967) and on his getting the award of Padma Bhushan (1968). Dr. V. V. Giri, the then Vice-President of India and Saraswathibai Giri were presented with a welcome address on 24 November 1968. All Chief Ministers of Andhra barring one or two visited the Association. Dr. K. L. Rao, Union Minister for Irrigation, was given a reception on 20th August 1965.

Spiritual leaders of the eminence of Sankaracharyas and

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others have been received and welcome addresses presented with traditional honours. On 10-4-1967 the Association welcomed and presented an address to the Sankaracharya of Sringeri Sarada Peetham. Sankaracharyas Abhinava Vidya Thirtha Swami and Bharathi Thirtha Swami of Sringeri were received at the Association premises on 20th March 1977 and presented with welcome addresses. Shri Jayendra Saraswati, Sankaracharya of Kanchi Kama Koti Peetham, was welcomed at the Association on 10th January 1987 and presented with an address.

Intellectuals of Andhra are honoured by welcome addresses and receptions by the Association during their visits to Calcutta, hailed as the Intellectual Capital of India. Receptions were thus held for Vandemataram Ramachandra Rao, Chairman, Official Language Commission, Andhra Pradesh, and to the members of the Commission (12th December, 1978); Vavilala Gopalakrishnayya, a renowned Gandhian and Chairman of the Official Language Commission with his Committee Members on another occasion; M. V. Krishna Rao, Chairman, International Telugu Institute, Hyderabad (27-12-1980); Padmashri D. C. Narayana Reddy, Vice-Chancellor, Telugu University (12th April 1992), and others the dates of which are indicated in brackets. A reception was also accorded to Prof. N. G. Ranga, a great Parliamentarian, during his visit to Calcutta.

Relief Work

The Andhra Association of Calcutta has always been in the fore-front in contributing its mite to the relief of victims of natural calamities. Cyclones never fail to visit periodically the Coastal Andhra, varying in its severity and havoc. The Association raised funds in October 1949 by organising charity performances by Tanguturi Surya Kumari and Dwaram Venkataswamy Naidu for helping the victims of the Andhra Cyclone of that year. The funds so collected were sent to the Government. A team of six members of the Association visited Divi Seema in Krishna district for distribution of relief materials to the cyclone victims on 5th December 1977 besides presenting a cheque for Rs. 27,000/- to Dr. M. Chenna Reddy, Chief Minister of the State, towards his Cyclone Relief Fund.

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Funds were collected by the Association in 1952 for contributing its mite to the Rayalaseema Famine Relief Fund. Funds were again collected in 1953 to help those affected by the Gadavari Flood in that year.

The Association worked in close co-operation with the Bengal Provincial Congress Committee, the Marwari Relief Society, and the South Indian Evacuation Committee during the exodus of Indians from Burma after the Japanese occupation in 1942. The evacuees trekked hundreds of miles braving the sun, rain, rivers, and malarious jungles. Under the leadership of C. S. Rangaswami, P. S. Narain (President of the Association) and his team, especially Vudathala Lakshmana Narasimha Murthy, Paranandi Rammohun Rao and Dr. M. N. Rao attended the refugee camps in the city by turns and helped their onward journey to their native homes with railway tickets and pocket money.[25]

The flood-affected in Bengal were not neglected by the Association. The work of the Association during the Bengal Famine of 1943 was commendable for the members distributed milk to destitute children, besides contributing their mite to the Governor's Famine Fund.

Association's Building

The members of the Andhra Association were keen on having a building of their own for their Association. G. Subbaramayya[26], who was the founder of the Andhra Students' Union, collected about ten thousand rupees in the early thirties towards the Association's building fund. His untimely death in 1940 did not allow him to transfer the collections to the Association. President P. S. Narain was successful in handing over to the Association about Rs. 3000/- being the proceeds of the drama staged in 1941. K. Vijaya Ramayya Pantulu, a Telugu merchant from Burra Bazar, a patron of the Association and its Trustee, made a liberal donation to the Building Fund.

Funds were collected by staging Telugu dramas in Calcutta and publishing Annual Numbers for the Association's own building after 1940. Formation of the Andhra Association Building Trust[27] with a corpus fund of Rs. 10,000/- on 10th January 1958 was the first concrete step in the erection of the Association's own building. The

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Trust is a registered body and was formed with the main object of securing and conserving the funds to purchase/ construct suitable premises for housing the Association, its school and also to manage the school.

The community spirit of the Telugus for having a home of their own was narrated by Returi Bhaskara Rao (President of the Association, 1955-56 and the first managing Trustee of the Building Trust from 1958 to 1965) during his visit to the Association in 1998. On 15th May 1955, the drama *Alluri Seetharama Raju* was staged by Banda Kanakalingeswara Rao and his troupe. After the drama, an appeal was made by Bhaskara Rao as President of the Association to the audience to contribute their mite to the Building Fund. He said : "Shri K. Vijayaramayya Pantulu made a spontaneous and magnanimous announcement that he would contribute a matching amount of all the other donations collected together on that day. On that occasion, nearly Rs. 8,000/- was collected[27a]."

Mention may be made of (1-2) Jayanty Brothers — Suryanarayana and Satyanarayana — (3) R. Bhaskara Rao, (4) Dr. G. V. R. Murthy, (5) Tumiluru Krishna Murthy (6) Dr. I. V. Krishna Murti, (7) J. R. K. Murthy (8) G. M. Sarma. (9) M. Rajeswara Rao. (10) Ch. S. Prakasa Rao, (11) S. N. Kaza, and (12) P. G. K. Murthy, most of them past presidents of the Association (excepting Nos. 8 and 11), who raised handsome funds for the Association's Building. Some of them had good personal relations with the Chief Ministers of West Bengal and Andhra Pradesh, captains of industries and other dignitaries.

The first attempt of the Andhra Association Building Trust to purchase premises No. 148, Rash Behari Avenue (opposite Priya Cinema) for Rs. 1,70,000 in 1960 failed as the owners backed out after receiving an advance of Rs. 10,000. The credit for finding out the vacant plot at 13A & B Shahnagar Road goes to the late V. Ganeswara Rao (General Secretary, 1949), who knew the landlord. This is confirmed by R. L. Narayana Rao.[28] (General Secretary, 1956-57) : "When the Association was looking for a suitable site or a building, the site at Shahnagar was proposed by the late Ganeswar Rav Garu... we had even advanced a loan of Rs. 10,000/- to the Association which was subsequently

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repaid with interest. Hence, we are proud of being associated with the selection of the said site."

The Trustees of the Andhra Association Building Trust purchased 18 cottahs, 11 chittacks and 28 square feet of vacant land at 13A & B Shahnagar Road at the rate of Rs 12,000/- per Cottah on 29th May 1963. On Ugadi day (15th March 1964), the foundation stone was laid by Radha Kissen Kanoria, one of the Trustees of the Association Building Trust for the Auditorium, popularly known as Andhra Hall, and the same was inaugurated by Mrs. Purabi Mukherjee, the then Health Minister of West Bengal, on 22nd August 1964. The construction of this asbestos-roofed Andhra Hall was possible, within so short a time, due to the single-handed efforts of the late S. N. Jayanty, the then President (1963-65) of the Association.

The foundation-stone of the first four-storeyed building of the Andhra Association Building Trust was laid on 23rd November 1978 by Jalagam Vengal Rao, the then Chief Minister of Andhra Pradesh. The construction of the building was completed, at an estimated cost of Rs. Nine lakhs, in 1982 with the generous help of Dr. M. Chenna Reddy, T. Anjaiah and Bhavanam Venkatram, Chief Ministers of the Andhra Pradesh and the participation of the Tirupati-Tirumalai Devasthanams. The house-warming ceremony was performed on 28th February 1982 and the building was formally inaugurated by Bhavanam Venkatram, the then Chief Minister of Andhra, on 2nd May. The TTD Information Centre in the new Building was declared open by Jatin Chakravarty, P. W. D. Minister of West Bengal, on the same day, in the presence of P.V.R.K. Prasad, I.A.S., Executive Officer of TTD. I. Krishnam Raju, Minister and Vandemataram Ramachandra Rao, Chairman, International Telugu Institute, also graced the function. J. R. K. Murthy was President at that time.

The foundation stone of another 4-storeyed building for the expanding activities of the Andhra Association was laid on its 51st foundation day on Ganesh Chaturthi Day, 6th September 1986, by V. Venkatesam, the founding father of the Association. This building, designed by architect Kabir Ray, at an estimated cost of Rs. 90 lakhs, having a basement was completed and inaugurated in 2002. Dr. N. V. Subba

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Rao, the then Managing Trustee, his successor P. Ramakrishna Rao, and T. Yajnasri completed the construction of the new building. The Government of India sanctioned a grant of Rs. 15 lakhs for the erection of the building, we understand.

Andhra Association Library

The nucleus of the Andhra Association's Library was the gift of 2,000 books by the late Balantrapu[29] Narayana Rao to the Telugus of Calcutta in 1931. The Reading Room and the Library now function from the Association's premises under the management of the Association Building Trust. The Library, named after G. S. Lata, late wife of G. M. Sarma, a former President (1983–84 & 1985–86) of the Association, has a collection of over 4000 titles, which include novels, light, serious and reference books. The reading room offers wide choice of magazines both Telugu and English, besides dailies.

EDUCATIONAL ACTIVITIES

Telugu is taught as a first language in some of the suburban schools of Titagarh, Santragachi and various other places where there is a concentration of Andhras.

Kidderpore School

G. L. Kantam, Saradi Satyanarayana and others started a free primary school for Telugu children at Kidderpore in 1931. The merchants of Burra Bazar, especially V. Suryanarayana Chetty[30]. the then president of the school, contributed liberally to the funds of the institution. The school also raised funds by staging the drama *Madhuseva* by the Telugus on board the Corinthian (*now* Opera) Theatre in 1932 and the screening of the Telugu film *Chintamani* next year. The school could not function during the Second World War and was revived by J.V.L. Narasimham and Sonti Sanyasi Rao and others after the War. The late Kavyakantha Ganapathi Sastri's (of Ramana Maharshi Ashram) religious discourses during his temporary residence in this school used to attract many people during nights. The former Union Information and Broadcasting Minister P. Upendra[31], then

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an Assistant Public Relations Officer at the headquarters of the Bengal-Nagpur Railway and N. R. Swamy were the Secretaries of the school for a very long time. Upendra's transfer to the Railway Board in Delhi brought the school to a standstill.

P. Upendra was a member of the Andhra Association and launched the Andhra Sahitya Parishad in Calcutta in 1962 with its office at 27B Rash Behari Avenue. After bringing out two souvenirs, the Parishad became defunct as its moving spirit was transferred to Delhi. The Greater Calcutta Andhra Samity (1964) for Telugus living all over West Bengal was also a brainchild of Upendra.

B. S. Rama Rao, who retired as the General Manager of the *Chandamama* publications, was the headmaster of the Kidderpore school for a long time.

Andhra Association School

The Calcutta Telugu school was started in 1938 by the Ladies Wing of the Andhra Association under the guidance of their President, Dr. B. Ramachandra Rao, and Secretary, Dr. C. Sambasiva Rao. The Second World War forced the school to close down. Mrs. Manyam Meenakshi Sundaram, the Vice-President of the Association, assisted by P. Rukmini, V. Sujata and other ladies of its Ladies Wing and D. S. Naidu and V. Venkatesam revived the school in 1945. The school functioned in 1944-45 from the premises of the South India Club, Andhra Association, and Bharati Tamil Sangham of which only the Club charged a rent of Rs. 75/- per month. The school was then amalgamated with Bharati Bodhana Koodam to form the Bharati Bodhanalaya under the joint management of the Andhra Association and Bharati Tamil Sangham. Ultimately the school was handed over to the N. R. Iyer Memorial Education Society after the de-requisitioning of the National High School Building after the Second World War on condition that Telugu was taught. It was alleged that Telugu was taught at the National High School through Tamil. The National High School could not keep up its promise of teaching Telugu and Malayalam on account of the absence of work for full-time teachers in these languages.

The Ladies Wing of the Andhra Association, especially Mrs. M. Janaki, P. Suguna Devi and others, did not want to

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give up teaching their mother-tongue to Telugu children. They started to teach Telugu without charging fees. A Summer School for Telugu children was launched in 1952 by Mrs. P. Rukmini, Mrs. Sumati, Mrs. Janaki and others charging a nominal fee with voluntary teachers. This school was taken over by the Association and thus was opened the present Andhra School[32] on the Ugadi day, 26th March 1953, with P. Kamalam,[32a] a teacher of the National High School, as the Head Teacher. This primary school grew into a High School and a Higher Secondary School in course of time. Originally housed in the 5 rooms of the Association's premises (5 Satyen Datta Road) with the addition of three more rooms across the road at 3 Lake Terrace (1957 for 5th, 6th and 7th classes) and at 48/8A Hindusthan Park (August 1, 1961 - High School), the School moved into the premises of its parent body (= Andhra Association) at 13A & B Shahnagar Road near the crossing of the arterial roads of Shyamaprasad Mukherjee Road and Rash Behari Avenue, the centre of the South Indian communities in Calcutta in June/July 1982. By this time, the four-storeyed building for which the foundation stone was laid on 23rd November 1976 by Jalagam Vengal Rao, was formally inaugurated by his successor, Bhavanam Venkatram, Chief Minister of Andhra Pradesh, on 2nd May 1982.

The Primary School of the Andhra Association started in 1953 was raised to a full-fledged Middle School with 353 students in 7 classes by January 1956. There were 18 teachers at that time. Bengali and Sanskrit were compulsory languages of study. The School became a member of the Children's Little Theatre Group in 1957. The first batch of students of Class VII passed out in 1957 and the School was raised to a High School. The first batch of six students (C. Narasimha Rao, R. Satyanarayana Rao, S.L. Narayana, T. Sudhakara Rao, V. Narayana Rao, C. Appa Rao and P. Subhadra) appeared for School Final Examination in March 1961 as private students through National High School. The Andhra Association School was recognised by the Education Dept. of West Bengal in March 1956 and the High School got recognition in 1966. Though Higher Secondary (XI-XII) classes were conducted between 1982 and 1987, they were discontinued for want of accommodation. Now with the

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completion of the new annexe building, the revival of the Higher Secondary Section is not far off.

The Andhra Association School is much sought after by the South Indian communities on account of the absence of capitation fees and other commercial practices. Uniform better results (100% pass since 1986 with no less than 80% first class) are maintained by the school. Twenty-seven out of twenty seven students got First Division in the Madhyamik examination of 1997-98. Thirteen students during 1996-97 and 14 in 1997-98 obtained star marks. Of 51 students who appeared for the Madhyamik examination in 2001-02, 50 passed in First Division and 1 in Second Division.[33]

The Andhra Association School is an English medium institution. Initially Telugu and Tamil were the first languages until 1977 when Hindi was added. It is a co-educational school with nearly 800 students. There are about 40 teachers and thus maintains a higher student-teacher ratio as compared to the so-called elite schools of Calcutta.

Initially the School was managed directly by its parent body (=Andhra Association) itself. The President of the Association happened to be the President of the School also. There was, however, a separate secretary who was then called the Convenor. This practice was discontinued in 1959-60. With the establishment of the Andhra Association Building Trust in 1958 by the Association, the management of the School was entrusted to the Trust. Thereafter, a Constitution was framed for the School with separate committees for both Primary and Secondary Sections in which are included the representatives of the Andhra Association, the Andhra Association Building Trust and the elected representatives of guardians and teachers of the respective sections. As a convention the Trustee so nominated from the Trust is elected as the President of the School Committees. The late V. Venkatesam, the founding father of the Association, was the first President of the School during 1961-62 and continued in that office till he retired in 1983 on account of old age and failing health. Thereafter Mantha Rajeswar Rao, a legal luminary, headed the School Committees as the President. Mrs. G. Lakshmi succeeded him. Later on, Mantha Rajasekhar, a young dynamic

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practising lawyer, became the President. During his Presidentship, Rajasekhar introduced Computer-courses in the school curriculum right from Class I. He was a successful debater during his student days.

The Andhra Association School has added a feather to its cap in the form of an Annual Debating Competition in commemoration of the late T. Prakasam, the first Chief Minister of Andhra. This was the brain-child of Rajeswar Rao. Besides, he also came forward to donate a silver rolling cup for winners. Following his example, Bansidhar Agarwal Charitable Trust and J.R.K. Murthy jointly donated a silver rolling cup for runners-up. The inaugural competition was held on 8-5-2001. At the competitions held so far, Prof. N. Viswanathan, himself a versatile debater, conducted them as a moderator, effectively and meticulously.

The School celebrates its Annual Day with pomp and gaiety. Children participate in variety entertainment programmes to exhibit their hidden talents. At one of such celebrations held recently, Dr. Sushila Sripad Majumdar, Professor of Calcutta Medical College, was the Chief Guest. Born and brought up in Calcutta, she is a life member of the Andhra Association. It may be recalled here that this very lady, as a teenager, enacted the lead role in a full-length Telugu play, *Panjaram,* presented by the Association, way back in 1961.

The School celebrated its Silver Jubilee in 1978 on a grand scale, with I.J. Rao, Collector of Customs, Calcutta, as Chief Guest for the first day. Dr. M.N. Rao, a former Director of the All India Institute of Public Health, was the Chief Guest for the second day's function. Mementoes were presented on the occasion to past Presidents, Secretaries and others who helped for the growth of the School. Dr. N.V. Subba Rao conducted the celebrations as the Secretary of the School.[34]

The Secretary is the Chief Executive Officer of the School. V.S. Prasad Rao, Dr. N.V. Subba Rao, V. Bhanukoti, P.V.L. Sarma, and Y.V. Subba Rao were the notables among the Secretaries who worked hard and relentlessly to take the School to scale new heights. Mrs. Kameswari Atreya is the Head Teacher of the Primary Section and Mrs. N. Prameela[35] is the Head Mistress of the Secondary Section.

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The School celebrated its Golden Jubilee on 1-2-2003 under the Presidentship of V.S.V. Muralikrishna. Shri V. Rama Rao, Governor of Sikkim, graced the Golden Jubilee celebrations as the Guest in Chief.

CULTURAL CAUSERIE

The Telugus in Calcutta have been successful in sustaining their cultural activities since 1930. The main cultural activities of the Andhra Association are staging of Telugu dramas and popularisation of Kuchipudi dance.

The Stage

The Telugus were possibly the first South Indian community to stage their dramas for the delight of Bengalis and other theatre-lovers. The theatre is highly developed and is very popular among the Bengalis even today despite the onslaught of the silver screen and Television. The late Yedavalli Suryanarayana, one of the greatest actors of Andhra, brought his drama troupe to Calcutta in 1928 and staged *Sakuntala* in the Calcutta University (Institute) Hall. The drama, *Madhuseva,* as we have already seen, was staged at the Corinthian (Opera, 5 Dharamatala Street) in aid of the Kidderpore School.

Dr. M.N. Rao, in his reminiscences of his days with the Andhra Association, has recorded : "But the most important contribution was on the stage during the thirties. The Association was at 16 Park Side Road. It was a tiny hall accommodating some forty packed members in front of a make-believe stage. Perhaps one of the first dramas staged was *Kanyasulkam.* To play the role of the clean shaven widow, V.L.N. Murthy volunteered. But for the role of Madhuravani, we had to bring a professional from Tatanagar. That was a success, but also a healthy challenge to our Ladies Section. For all the dramas enacted by the Andhra Association in later years, the female characters were successfully taken always by the lady members of the Association. Even more dramas with all female cast were produced meritoriously in later years."[36]

One of the first dramas staged under the banner of the Andhra Association was *Vidakulu,* in September 1941. Dr. M.N. Rao, who started as an Assistant Secretary of the

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Association in 1938 and afterwards as the President in 1947-48, had the leading role in the drama. He has recorded : "President P.S. Narain, however, vindicated such events by organising under the auspices of the Andhra Association a highly successful drama in 1941 to a house-full of Ashutosh College Hall. The drama *Vidakulu* was produced and directed by the veteran dramatist, Vedantam Subrahmanyam who made a name also on the Bengali stage. Two points of historical interest about the drama are worth recording. Firstly, the proceeds of nearly three thousand rupees were meticulously accounted for and this amount formed the nucleus of the Andhra Association Building Fund of today. Secondly, Subrahmanyam is perhaps the first to supplement background instrumental music on the stage with successful live play-back singing. Soon after the drama, the hero was congratulated for his dramatic talent and melodious singing. I was rather embarrassed because it was Subrahmanayam that was singing in my place without the packed audience realizing the joke. Subsequently four more benefit performances on the stage were organised under the patronage of P.S. Narain—*Krishna Rayabaram, Nandanar* and *Andhra Jyothi* for example all staged in 1945. These and many more to follow in later years were all staged under the leaderhsip of Subrahmanayam. Along with that veteran character-actor C.V. Sarma, a supplementary and complementary dramatic troupe, Narayana Natya Mandali also flourished for a few years. Latent histrionic talents from the young ladies and gentlemen in the community were welcome and started flowering. The stage was producing gradually quality dramas. Two such deserve mention, in both, raw hands were taken up and trained to near perfection. One was *Khilji Rajya Pathanam* directed by Subrahmanyam. It was a box office hit. The second was *Ee Samsaram* produced and directed by M.S. Chakravarthy. This was a first prize winner at an all-India One-act play competition in Calcutta. It was adjudged the best non-Bengali drama and a ranked production by the judge, veteran stage and film actor Ahindra Choudhari, who gave a stage ovation to the troupe."[36a]

The *Khilji Rajya Pathanam* entered at the festival of plays organised by the Theatre Centre, Calcutta, in March 1956,

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was witnessed by Vice-President Dr. S. Radhakrishnan. The author of the play G.V. Subba Rao was also present on the occasion. Earlier, *Alluri Seetharama Raju,* was staged on 15th May 1955 by Banda Kanakalingeswara Rao and his troupe. The *Burra Katha,* staged by the Nazar troupe, Guntur, on 21st November 1971, was applauded by the audience. The mythological dramas *Satya Harischandra* and *Kurukshetram* staged by artistes from Vijayawada, Guntur and Baptala, on 17th and 18th August 1986 were followed on 30th and 31st of the same month and year by social plays *Harahara Mahadev* and *Hasya Kadambam* by Artistes' Association, Vijayawada.

The members of the Andhra Association have taken part in several drama competitions[37] inside and outside the State of West Bengal since 1955.

The theatrical achievements of the Telugus residing in Calcutta and its suburbs are really laudable. Avasarala Venkata Narasu, Vedantam Subrahmanyam, G. Prem Kumar, D.V. Ramana Murthy, Goteti Krishna Mohan Rao and Matta Anjaneyalu have written several original plays in Telugu and also translated some dramas from Bengali into Telugu for staging by the members of the Association.

The Andhra Association has not neglected to hold drama festivals. A Drama festival was held as a fitting finale to the Golden Jubilee celebrations of the Association in 1986. Vedantam Subrahmanyam, one of the senior-most members of the Association, and Dr. I Pandu Ranga Rao, a veteran Telugu scholar, were present at this drama festival held from 16th to 30th August 1986, when *Satya Harischandra, Kurukshetram, Hara-Hara Mahadev* and *Hasya Kadambam* were staged. Another Drama Festival was held in Calcutta under the auspices of the Andhra Association sponsored by the Dept. of Cultural Affairs, Govt. of Andhra Pradesh, from 26th to 28th February, 1994 when the Samskara Bharati, Hyderabad, presented *Vara Vikrayam* and *Mahakavi Kalidas,* besides a variety entertainment programme. A playlet entitled *Kanyalu-Kalalu* was staged recently by the lady members of the Association at a drama competition held at the Asutosh Memorial Hall.

Mythological dramas, which once occupied a unique place in Telugu Theatre, have today almost faded into oblivion. Mercifully, the Association still extends the same

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patronage to these almost extinct theatre forms, as it did in the past, despite several constraints. The Association presented the *Krishna Rayabaram* by Satya Sai Natya Mandali, Hyderabad, and *Lava Kusa, Maya Bazar* and *Chintamani* by the Vinayaka Natya Mandali of Surabhi fame, Warangal, sometime ago.

The Andhra Association started holding annual competitions for One-act plays since 1965. The 19th One-act play competitions were held by the Association from 16th to 18th October 1987. The Ladies Wing of the Association has been presenting playlets, since 14th January 1988, beginning with *Sarihaddulu.* Their next production was *Ichhata Sanmanaalu Cheyabadunu* on 21st July 1990. *Brahmacharini Samajam,* staged by them, became popular with repeat performances.

A hilarious playlet was enacted with more than 35 characters, with little rehearsal and stage decorations, recently. It was an instant success.

Recent Trends : With the arrival of younger generations, the theatre has added a new dimension since the early sixties in quality as well as in frequency. At one time, there were as many as ten to twelve troupes, vying with each other, to participate in the one-act play competitions conducted by the Andhra Association. In the mythological plays *(Bobbili Yuddham, Gayopakhyanam, Pandava Vijayam)* Vedantam Subrahmanyam, C.V. Sarma and his two younger brothers, Marella Satyanarayana, Metta Satyanarayana, V.G. Chenchaiah, Ganti Venkata Rao, Nagabhushana Rao and others became prominent with their melodious voices. M.S. Chakravarty, Y. Raghava Rao, D.V. Ramana Murthy, Chaganti Simha Giriswara Rao, J.S. Kameswara Rao, T.K. Murthy, Gummaluri Premkumar, Dr. N.V. Subba Rao, J.K.A. P. Swamy, Padmasola Subba Rao, Y.V. Subba Rao, K.C.P. Sastry, O.K. Durga Prasad, K. Prasad, Mutyam Ramachandra Sastry, D.S. Siva Rao, J. Nageswara Rao, P.S. Rama Rao and his younger brother P. Lakshmana Rao, Konda Sankarayya, B.L.N. Pat, Y.N. Jagadish, M.S. Madhava Sarma, M.S. Sarma, M.C. Das, B.S.R. Anjaneyulu, Paluri Rama Rao and several others acted in several social plays, the names of which are not mentioned here, to exhibit their histrionics.

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Some of them proved their directorial and play-writing talents too. Ladies were not lagging behind. Sripada Sushila, M. Janaki, Paranandi Rukmini Devi, Paranandi Suguna Devi, D. Saroja, S.R. Saroja, T. Sitalakshmi, N. Prameela, A. Luxmi, P. Neeraja Pal, Padmasola Kanakadurga, M. Suseela, M. Annapurna, G.S. Kumari, D. Leela, Usha Roy and others have carved out a niche for themselves in the amateur Telugu theatre world of Calcutta.

Playwrights of Andhra Pradesh were honoured by the Association now and then. Gollapudi Maruti Rao (13-2-1972), Adivishnu (1978) and others were given receptions.

Film Festivals

Andhra Pradesh was the biggest producer of mythological films in India and still retains that distinction. Telugu film festivals have been held by the Association in Calcutta time and again. Most of the film producers and artistes have been honoured by the Association with receptions.

The first Telugu film to be screened in Calcutta was *Chintamani* in 1933/34 for raising funds for the Kidderpore Telugu School. The Association has been arranging the screening of Telugu films since 1936 till now. Three Telugu film festivals were arranged by the Association under the sponsorship of the A.P. State Film Development Corporation Ltd., Hyderabad, between 1989 and 1996. The first Telugu film festival was held from 8th to 13th April 1989. A week-long Telugu film festival was held from 17th to 23rd March 1990. Another week-long Telugu film festival was held from 20th to 26th April 1996.

Film personalities have been time and again given receptions by the Andhra Association during their visits to Calcutta. Akkineni Nageswara Rao, P. Pullayya and Haranath were given a reception in 1963. Receptions were given to film actor Chelam, cine writer Rajasree and Gollapudi Maruti Rao, play-wright, on 10th, 11th and 12th February 1973 respectively. D.L. Narayana and D. Rama Naidu, film producers, were given receptions on 27-7-1971 and 26-7-1975 respectively.[38] Nutan Prasad was felicitated in 1998.

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Kuchipudi Dance

Credit goes to the Andhra Association, Calcutta, for popularising Kuchipudi dance by presenting regular dance recitals and such dance festivals in Calcutta. The Association has not neglected presentation of Bharata Natyam, Kathakali, Odissi, Manipuri and other dances. Manipuri dances by Jhaveri Sisters and their troupe were presented on 10th November 1983. Odissi dance was presented by Mrs. Sharmila Paul, disciple of Guru Kelucharan Mahapatra, on 14-3-1993. Kathakali was presented on 27th November 1983 by Kalamandalam Govindan Kutty and his troupe, who conduct a dance school in Calcutta.

The Association conferred the title "Natya Tilaka" on the well-known danseuse Kumari Ratna Papa on the occasion of the completion of her 500th dance performance on 14-6-1970. Andhra Natyam and Nava Janardana Parijatam dance recitals were given by Kumari Lalita Rani, Hyderabad, disciple of Bharat Kala Prapoorna Dr. Nataraja Ramakrishna on 28-2-1987 at the time of the release of the Association's Golden Jubilee number by G.M. Sarma, President of the Association. Andhra Natyam was again presented by Sri Kala Krishna and his troupe, Hyderabad, at the Association Hall and this was sponsored by the Telugu University, Hyderabad. A dance recital was given by Kumari P. Uma Lakshmi, on 1-4-1995 (Ugadi day) when the 32nd Annual Number of the Association was released. As the Andhra Association of Calcutta has rendered a yeoman's service to the proper appreciation of Kuchipudi, Andhra's own native dance-drama, since its inception, we shall give an introduction to this performing art.

Kuchipudi Dance

Kuchipudi dance-dramas were all-night performances held in the open with the help of a troupe of 30/40 artistes of varying roles. The village of Kuchipudi is situated in the heart of the Krishna delta, in the Divi taluq, about 15 miles from Masulipatam (=Machilipatam). Srikakulam, the capital of the Satavahana kings and Ghantasala, the ancient seaport of the Andhra empire, are within a few miles of Kuchipudi. This tract of land was the seat of Andhra culture

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from the 3rd century B.C. right upto the 16th century A.D. The Kuchipudi dance found its highest perfection during the days of the Vijayanagara Empire. Let us read a few words about Kuchipudi from the pen of Dr. Sunil Kothari, the well-known dance-critic and scholar.

"The Kuchipudi dance-dramas are all-night performances held in the open. A make-shift stage is arranged and the audience sits on the ground. Formerly it was customary to perform in a narrow street in front of the Ramalingeshwara Temple in Kuchipudi village. But nowadays performances are staged in more spacious grounds. A number of ceremonies and rituals are observed before the dance-drama proper begins. A prayer in praise of the goddess Amba is recited. Then enters a young boy who circles round the stage, holding a flagstaff, the *Jarjara dhwaja* of Indra referred to in the Natyasashtra. Then follows the lamp and *dhupa* (incense) and the dancer offers *pushpanjali.* Soon a dancer enters carrying a pitcher filled with consecrated water. He sprinkles it on the stage. Then the *Sutradhara* with his *kuttiluka* (crooked stick) enters and conducts the performance. He announces the title of the dance-drama to be enacted. He keeps *tala* with the cymbals and takes his seat to the left of the stage with the other musicians.

"Before the actual dance-drama begins, two stage-hands holding a curtain enter and behind the curtain, a dancer with the mask of Ganapati shuffles his feet. The curtain is then removed and the dancer dances to the music of *Tandava Nritya Kare Gajanana.* The stage-hands hold torches in their hands and they sprinkle *guggilam* on the flames which flare up illuminating the mask of Ganapati.

"Before Satyabhama enters, the stage-hands bring the curtain on the stage and from behind is thrown a decorated braid *(jada)* as part of the convention. It is said that if any one challenges the artiste playing the role of Satyabhama and succeeds in outshining him the braid is cut off and given to him as a trophy.... With the rendering of the song *Bhamane Satyabhamane,* Satyabhama enters but stays behind the curtain. Once it is removed, the dancer who plays Satyabhama's role has an opportunity to display the full gamut of his talents. This item is called *patrapravesha daru.*

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"Satyabhama executes the footwork and *nritta,* besides enacting *abhinaya* to the song. Formerly the dancer used to sing. Nowadays the vocal support is provided by the vocalist in the orchestra. The *Sutradhara* then gets up and impersonates the role of Madhavi, the confidante. When Satyabhama asks her to go and bring Krishna, Madhavi feigns ignorance and asks who it is Satyabhama wishes to see. Then follows *uttarapratyuttara daru,* dialogue replete with humour, where Madhavi ridicules Satyabhama whenever she tries to suggest that it is Lord Krishna whom she wishes to call. Satyabhama explains her plight. The dance and music are in the nature of a rebuke to the Moon and to Kamadeva (cupid) *(Chandradushanam* and *Manmatha dushanam* songs). Satyabhama blames both the Moon and Kamadeva for harassing her when her beloved is away...

"The unfolding of the dance-drama proceeds with regular dialogues in Telugu sprinkled with humour, songs and dance. The dance, *abhinaya,* dialogue and songs follow in quick succession carrying the action further. In the end, after Satyabhama and Krishna are united, Satyabhama brings *arati* and offers flowers and, with *mangala slokas,* the dance-drama comes to an end".

Prahlada Charitram, Usha Parinayam, Shashirekha Parinayam, Rukmini Kalyanam, Mohini Rukmangada and Harishchandra Nataka are the dance-dramas favoured by the Kuchipudi troupes. Ksheera Sagara Madhanam and Vipranarayana are also added to the repertory.

"An interesting feature of these dance-dramas is the inclusion of the *tarangams* from the *Krishnalilatarangini.* During the *tarangams* the dancer balances on the rim of a brass plate and executes complex *talas.* Sometime he also places a pitcher full of water on the head as he continues to dance. These *tarangams* appear at different junctures in a dance-drama as interludes and diversions. The music used is classical Carnatic and the most common *raga* in Kuchipudi dance-dramas is Mohana."

Vedantam Satyanarayana Sarma is the most gifted Kuchipudi dancer living today, hailing from that village itself. Kuchipudi has been recently adapted as a solo dance on the lines of Bharata Natyam under able hands of Vempati

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Chinna Satyam, whose disciples include film stars Vyjayantimala, Hema Malini, Rekha and Sridevi.

On the occasion of the Silver Jubilee celebrations of the Association (1962) the celebrated dancer, Yamini Krishna Murthy presented a Kuchipudi recital at the Thyagaraja Hall. Following the lead appeared on the Andhra Association stage Vinnakota sisters, Raja Sulochana, the film actress. In 1964 a Kuchipudi dance festival was organised in aid of charities for the Association's Building fund. Vedantam Satyanarayana Sarma staged *Usha Parinayam* and *Bhama Kalapam*. This great exponent of Kuchipudi thrilled the audience with his dance performance again in 1973, in the lead roles.

The Andhra Association had the honour of presenting lecture demonstrations of Kuchipudi by Vedantam Prahlad Sarma and a series of Kuchipudi dance dramas and dance recitals choreographed by Vempati Chinna Satyam, featuring his troupe of Kuchipudi Art Academy, Madras. *Srinivasa Kalyanam* and *Sri Krishna Parijatam* were the Kuchipudi dance dramas presented by Vempati on 5th and 6th March 1983. *Chandalika* and *Srinivasa Kalyanam* Kuchipudi dance dramas were presented by Vempati Chinna Satyam on 3rd and 4th April 1984. Again Vempati Chinna Satyam and his troupe performed Kuchipudi dance-drama *Rukmini Kalyanam* on 16th and 17th March 1985. The Association had earlier, on 17th February 1982, presented Kumari Alekhya in her *Kumara Sambhavam* Kuchipudi dance. *Kumara Sambhavam,* Kuchipudi dance-drama, with local talent was presented by the Association on 21st March 1982. Nataraja Ramakrishna, the celebrated dance personality had, earlier on 18-10-1970, given a lecture demonstration under the auspices of the Andhra Association.

The highlight of the Golden Jubilee of the Andhra Association in 1986 was the holding of the first-ever all-India Kuchipudi Mahotsava in February (22nd to 25th). G.M. Sarma, who has done much to popularise Kuchipudi dance by establishing an Academy in Bombay, was the President of the Association in 1983-84 and 1985-86 and the festival was his brainchild. Kuchipudi *gurus* G.R. Acharya and Vempati Chinna Satyam and dancers Vedantam Prahlad Sarma and his younger brother

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Vedantam Satyanarayana Sarma took part in the festival. Yamini Krishna Murthy, Manju Bhargavi, Swapna Sundari, Sobha Naidu, Smita Shastri, Sarala Kumari and Kala Krishna, well known Kuchipudi dancers, were there to delight the audience. The Kuchipudi dance couple Raja and Radha Reddy were an added attraction. A Kuchipudi dance seminar in conjunction with the Kuchipudi Mahotsava 1986, provided a golden opportunity for interaction among connoisseurs and interested persons in the dance world through lectures, demonstrations and discussions. The Kuchipudi Mahotsava was sponsored by VST (Vazir Sultan Tobacco) Industries Ltd., Hyderbad. A special souvenir brought out on the occasion was released by P. Upendra, Member, Rajya Sabha. The souvenir contained profiles of Kuchipudi *gurus* and dancers noted above, besides valuable articles on this dance style by scholars, illustrated with a 7-page *Hasta Mudras* used in it.

The Kuchipudi Mahotsava was followed in 1986 by two more memorable dance recitals by Natyacharya Korada Narasimha Rao and his troupe on 15th May and by Kumari Sobha Naidu of Kuchipudi Art Academy, Hyderabad. The seminar on Kuchipudi dance was held at Bharatiya Bhasha Parishad. Kuchipudi *Gurus,* Vempati Chinna Satyam, Vedantam Prahlad Sarma, Vedantam Satyanarayana Sarma and G.R. Acharya were suitably honoured during the Mahotsava. The *Statesman* wrote about the Kuchipudi Mahotsava : "The Andhraites of Calcutta have done Andhra Pradesh proud by arranging a weeklong Kuchipudi dance festival". Vedantam Satyanarayana Sarma portrayed Satyabhama in his inimitable style. Sobha Naidu's *abhinaya* in *Marakathamani maya chela* was a sheer delight to watch. Manju Bhargavi gave an excellent portrayal of Krishna in an effortless style. Swapna Sundari performed an episode from *Usha Parinayam* on the occasion. The dancing couple from Delhi, Raja and Radha Reddy, gave the scintillating show its lustrous glow. Sarala Kumari gave a solo dance recital on the concluding day, marked for its beautiful *abhinaya.* The grand finale to the Kuchipudi Mahotsava was the presentation of *Ksheera Sagara Madhanam,* a full-length dance drama in nine acts, under the banner of Sri Siddhendra Kalakshetra, Kuchipudi.[39]

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Kuchipudi ballets, *Prahlada* and *Krishna Parijatam,* presented by Mrs. Kottapalli Padma and her troupe were the highlight of the Cultural Festival arranged by the Andhra Association joinlty with the Dept. of Cultural Affairs, Govt. of Andhra Pradesh, from 30th June to 2nd July 1990. D. Y. Sampat Kumar presented 'Fisherman's' ballet in Kuchipudi style and thus enthralled the audience with his natural physical feats.

Another Kuchipudi Dance Festival was organised by the Andhra Association on November 9 & 10, 1991 at Rabindra Sadan under the initiative of its President, Mrs. Farida Hussain. G.M. Sarma, who was behind the first Kuchipudi Mahotsava, was again active on this occasion. Vempati Chinna Satyam and his Kuchipudi Art Academy, Madras, took the lead in this festival. Vempati[40] (born, 5-10-1929), hailing from Kuchipudi, is the architect of contemporary Kuchipudi dance drama. Apart from choreographing Kuchipudi classics *Srikrishna Parijatam. Vipranarayana Charitra, Ksheera Sagara Madhanam, Padmavati Srinivasa Kalyanam,* etc., he has produced Rabindranath's *Chandalika* in Kuchipudi style. He presented at this festival, two Kuchipudi dance-dramas, *Hara Vilasam* and *Padmavati Srinivasa Kalyanam.* Mrs. Revati Ramachandran took the role of Siva and Mrs. Indra Reddy that of Parvati in *Hara Vilasam.* Kumaris Sobha Natarajan, Kalpalatika and Deepika Reddy were cast in the roles of Srinivasa, Padmavati and Erukalasani in *Padmavati Srinivasa Kalyanam.*[41]

Kumari Sobha Naidu of Kuchipudi Art Academy, Hyderabad and a disciple of *Guru* Vempati Chinna Satyam rendered a Kuchipudi dance recital at the Andhra Association Hall on 7th January 1993. Also Vempati's student Mrs. Madhuri Majumdar presented a Kuchipudi dance on 22-8-1993.

The Andhra Association again presented a two-day Kuchipudi dance festival during its Diamond Jubilee celebrations (15-16, February 1997), which was graced by His Excellency K.V. Raghunatha Reddy, Governor of West Bengal, and his wife, Dr. (Mrs.) Sarojini Reddy. Vempati Chinna Satyam presented two ballets, *Rukmini Kalyanam* and *Siva Dhanurbhangam* on this occasion. The Calcutta

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Chapter of the Kuchipudi Kala Kendra was also established on 15th February 1997 and dance classes were inaugurated the next day by Anish Majumdar, I.A.S., the then Chief Secretary of West Bengal, and a Life Member of the Andhra Association. Regular classes in Kuchipudi dance are conducted at the Association's premises since then. Thus, the role played by the Andhra Association in making Kuchipudi dance popular is really laudable and the entire credit should go to G.M. Sarma, the Association's past President.

Chirala Vedanta Krishna (Manro), born in Burma and brought up in Chirala (Andhra Pradesh) is a Kuchipudi dancer and a teacher too. He is attached to Rabindra Bharati University.

Music

The Andhra Association has not neglected to extend its patronage to music, vocal and instrumental, and musicians, since its inception. Eminent Telugu musicians are honoured during their visits to Calcutta.

Dwaram Venkataswami Naidu, violin vizard, who had received the President's award of 'musician of the year' was accorded a reception on 10th May 1953 by the Association jointly with South India Club.

Carnatic music is the contribution of the southern states of Andhra Pradesh, Tamil Nadu, Karnataka and Kerala. Carnatic musicians have presented their *kacheris* or concerts time and again under the Association's auspices. Dr. M. Bala Murali Krishna, a celebrity in Carnatic music, has given concerts on three occasions (13-2-1983, 21-1-1984 and 4-9-1985). The names of Chitti Babu and Emani Sankar Sastry are well-known in Veena recitals and they have been presented by the Association to the public on 24-2-1985 and 18-9-1983 respectively. Vidwan M. Veerabhadra Rao of Banaras Hindu University presented a Veena recital at the Association's Hall on 21-3-1988. Mrs. K. Kalyani, daughter of Emani Sankara Sastry and a member of the Association gave a Veena recital on 9-9-1994. Master K. Pawan was given an opportunity to display his mastery over the Veena to the connoisseurs of that stringed instrument on 14-1-1996.

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A Carnatic music concert was arranged by the Association during its Silver Jubilee celebrations in 1962. M. Balasubramanya Sarma was accompanied by Marella Kesava Rao on the violin on that occasion. Another music concert was given by Voleti Venkateswarlu on 10th November 1983. Kumari Srirangam Gopalaratnam gave a music concert on 22-1-1984. A *jugalbandi* or duet programme in Carnatic and Hindustani music, was arranged by the Association on 28-8-1991. Master Sailesh Venkata Raman played on Sitar, Master Sourabh Chakrabarty on Tabla, G.V. Rajan on violin and Master S. Aravind on Mridangam for this *jugalbandi*. Master S. Aravind demonstrated his mastery over Mridangam earlier on 30-6-1991 when Vidwan M. Veerabhadra Rao played on harmonium.[42]

Light music, folk-songs, devotional songs and patriotic songs etc. were not neglected by the Association and presented them when the authorities could commission such artistes. Devotional songs by the Hindu Dharma Rakshna Samastha of T.T. Devasthanams, Tirupati, were arranged by the Association for the evenings of 19th and 20th June 1987. Carnatic music sung by Mrs. Rukmini and Kumari Sailaja Rao on 19-3-1988 was enjoyable. Mrs. N.C. Parvati Sankar, All India Radio artist, Vizianagaram, presented *Lalit Sangeetam* or light classical music shortly on 25th March 1988. K. Mallik, AIR artist, Vijayawada, sang devotional songs during the Cultural Festival (30th June to 2nd July 1990). Classical, light music and devotional songs were sung by Kalluri Murali Krishna, Hyderabad, on 28-10-1990.

Gazals and Meera Bhajans were sung by Mrs. Kamala Sukatme and her troupe on 14-7-1991. Telugu patriotic songs were sung by Mrs. P. Visalakshi, Member of the Association, at a function organised jointly by it and Sanskriti-o-Matri Parishad, Calcutta, on 28-12-1991. Annamacharya Samkirtanas and cultural programmes were conducted at the Association Hall by the Annamacharya Project, T.T. Devasthanams, from 12th to 14th April 1992. Folk songs were presented on 29-11-1992 by the members of the Lalita Kala Parishad, Anantapur. Tyagaraja Aradhana is conducted every year by the Association. On one of such occasions, Dr. K. Muralidhar, member of the Association, provided vocal music in 1996. Suri Savitri a

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versatile violinist and a good music teacher is always in the forefront to organise music programmes in the Association.

Dr. Narella Venu Madhav, the famous ventriloquist of Andhra Pradesh, was not only accorded a reception on 7-9-1978, but was also conferred the title of "Dhwanyalankarana Dhurina" by the Association. Y. Parameswara Rao, T.V. and Radio artist, Warangal, presented mimicry and ventriloquism (Talking Doll) on 21-11-1987. Dilip Sharma of Song and Drama Division, AIR, presented a magic show on 14-11-1990. Another magic show was held by N.V.S. Venugopal (Secretary of the Association, 1990-95) and his son Master Santosh on 22-6-1991. Addanki Subramanyam, disciple of Dr. Narella Venu Madhav, presented mimicry on 8-11-1992.

Harikatha Kalakshepam,Ashtavadhanam and other traditional forms of entertainment were organised by the Association occasionally. Prayaga Narasimha Sastry delivered a Harikatha Kalakshepam during the Silver Jubilee celebrations of the Association in 1962. Mulukutla Sadasiva Sastry, a reputed musician was, however, the first to present a Harikatha Kalakshepam at Thyagaraja Hall earlier. Kommu Subramanya Varaprasad Bhagavatar conducted Harikatha programmes on Sri Ramakrishna Paramahansa and Bhakta Siriyala on 29th and 30th January 1994 to the delight of the Bengalis. The same Bhagavatar repeated his presentation of Harikatha Kalakshepam on 13th and 14th May 1995.[43]

Ashtavadhanam was conducted by Vajhula Kalidas, Jamshedpur, during the Silver Jubilee celebrations held in 1962. Ashtavadhanam was next conducted on 6th September 1986 by Kadimilla Varaprasada Kavi, Narsapur, and Bhuvana Vijayam by Srinatha Peetham, Guntur. On 15-8-1991 the people of Calcutta had the pleasure of listening to Ashtavadhanam by Amalladinna Venkata Ramana Prasad. Ashtavadhanam by Dr. Medasani Mohan and Annamacharya Keertanas by P.S. Ranganath, sponsored by Annamacharya Project, T.T. Devasthanams, were held on 2-2-1992.

Telugu Literature

Telugu, second only to Tamil in literature and antiquity,

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is spoken by 69 million in comparison to Malayalam (35 m.), Kannada (35 m.) and Tamil (68 m.) people in South India. Telugu has played the role of a cultural link between the North and the South on account of the geographical position of Andhra Pradesh. Moreover, the former Nizam's dominions had Urdu as the mother-tongue. Thus, Andhra Pradesh has cultivated Urdu and Telugu simultaneously in contradistinction to Tamil Nadu, Karnataka and Kerala which are uni-lingual. The literature of the Andhras reflects North Indian and South Indian thought. Moreover, the impact of Sanskrit from the very beginning has made Telugu different from Tamil in the Dravidian family of languages.

Telugu literature has been enriched by translations from English, Hindi and Bengali in the last one hundred years. Dr. I. Panduranga Rao, a versatile scholar in Sanskrit, Hindi, Telugu and English, was the Director of Bharatiya Bhasha Parishad in Calcutta for a number of years. He was also Secretary, Central Sahitya Akademi. Bommana Viswanadham, an Officer of the South-Eastern Railway, translated several Telugu and Malayalam works into Bengali. His Bengali translations of Andhra Kavita Sanchayan (poems), Andhra Galpaguccha (stories), Thakazhi Sivasankara Pillai's Malayalam *Chemmeen,* Telugu *Rathachakralu,* etc. are well known. He was given a reception by the Andhra Association on 5th December 1982 along with Dr. Bala Sauri Reddy. The Association has not failed to popularise Telugu language and literature. Telugu is a language in which students could offer Matriculation examination in the University of Calcutta since its inception in 1857. There are several schools in Calcutta and its suburbs where Telugu is taught as the first language today. Most of the schools in the suburbs are Telugu medium ones.

The Andhra Association was the first to organise a conference of Telugus living outside Andhra Pradesh in Calcutta, in October 1955, which was presided over by K. Raghuramaiah, then a Member of Parliament, and attended by over 60 delegates. A reception was given to Dr. C. Appa Rao, President, Andhra Association, Malaysia, who paid a visit to Calcutta on 27-12-1980 in connection with preparations for the Second World Telugu Conference held in Kuala Lumpur.

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The celebration of Nannaya (Father of Modern Telugu, first translator of part of Mahabharata into Telugu) Jayanti was held on 13-12-1982 when Dr. Dasarathi, the Poet Laureate of Govt. of Andhra Pradesh, was given a reception and welcome address. A *Kavita Prasangam* was arranged on 21-5-1987 when Kavikokila Avantsa Venkata Rao regaled his audience. This function was held jointly with Bharatiya Bhasha Parishad. Sahitya Dharmasanam (Indra Sabha) and Bhuvana Vijayam were held in Calcutta under the auspices of the Srinatha Peetham, Guntur.

The Association, it may be recalled here, had welcomed in its tiny room (67-B Rash Behari Avenue) three worthy sons of Andhra—*Kavisamrat* Viswanatha Satyanarayana, Kakinada Appa Rao (the football wizard of Mohun Bagan whose name was flashed in bold types in the sports columns of the *Statesman*), and V. Kameswara Rao, I.C.S., who had his first innings at Writers' Buildings, Calcutta, and last as Chief Secretary to the Government of Andhra Pradesh, at Hyderabad.

Suvarnarekhalu, a poetical work based on Mahabharatam and written by Vajipeyajulu Rama Subba Rayadu, Kovvur, was published and released on the occasion of the inauguration of the Andhra Hall by Mrs. Purabi Mukherji, Minister of Health, West Bengal, on 22-8-1964. The Association arranged a lecture on the 'Influence of Brahma Samajam on Andhra Desa' by Dr. M.R. Appa Rao, Vice-Chancellor of Andhra University, on 26-7-1980 in collaboration with Brahma Samaj Sammelan, Calcutta, under the auspices of the International Telugu Institute, Hyderabad. A photographic exhibition of leading personalities of Andhra was held on the occasion. Padma Shri Dr. C. Narayana Reddy, Vice-Chancellor of Telugu University, was given a reception on 12-14 April 1992 by the Association during which occasion he distributed educational aids through video cassettes to all neighbouring Telugu Associations. The members of the Association had an opportunity to meet and hear the most popular Telugu writer, Mrs. Malati Chendur, and N.R. Chendur, Editor of *Jagati,* a monthly magazine, on 29th March 1992.

Dr. Ravuri Bharadwaja (27-12-1993) and Dr. Virinchi (19-2-1994), well-known Telugu writers, were given

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felicitations in quick succession against the dates given in brackets. The former received a literary award from Bharatiya Bhasha Parishad. Mahidhara Ramamohana Rao, the famous Telugu writer who visited Calcutta to receive the Ritambari award of the Bharatiya Bhasha Parishad for his novel *Jwaala Thoranam* was invited to the Association in 1998 and felicitated. K. Rammohan Rai, a popular critic of Telugu literature, was also felicitated on this occasion. Narla Venkateswara Rao, a leading journalist of Andhra Pradesh, was the first to get a reception 25 years ago (22-5-1972).

The Andhra Association has not failed to honour its Presidents, Secretaries, other office-bearers and other important personalities whose selfless devotion and resourcefulness were responsible for building up its present position. Farewells were given to all such personalities on their leaving Calcutta. Returi Bhaskara Rao, President of the Association (1955-56), and the first Managing Trustee of the Building Trust from 1958 to 1965 was given a warm welcome on his visit to Calcutta and presented with a memento. The members of the Association had the benefit of hearing his reminiscences of his days with the Association and the Building Trust. He is now settled at Hyderabad, after retirement from Britannia Biscuits.

A suitable function was held on 1st February 1998 at Calcutta during the Diamond Jubilee of the Association to honour the past Presidents and Secretaries. Those who are residing in Calcutta and others who came from outside attended the function and received mementoes personally. A senior member of the Association visited Hyderabad where most of the past presidents are now settled, to hand over their mementoes.

The services rendered as Secretaries of Andhra Association by A. Prema Murti (1962-63), P. Ramakrishna Rao (1965-66), D.N. Lingam (1967-68), A.L.N. Appa Rao (1974-75), K.C.P. Sastry (1975-76), Y.V. Subba Rao (1976-78), A Venkata Rao (1979-81), N.V. Subba Rao (1981-83), J.K.A.P. Swamy (1983-84), T. Yajnasri (1984-85), K. Prasad (1985-86), and S.V. Atreya (1987-89) were exceptionably remarkable. D.G. Sarma, Secretary (1957-58), President (1958-59) and a director of J.L. Morison India Ltd. was

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instrumental, along with his wife Jogulamba, in establishing 'Balanandam' a Wing for the children in the Association. This Wing became very popular in course of time.

Public Figures

Some of the Presidents of the Andhra Association commanded respect and influence in Calcutta on account of their official position. Prof. B. Ramachandra Rao (1936-38), the first President, was the Professor of Economics in the University of Calcutta and an authority on Banking. P.S. Narain (1939, 1944-46) rubbed shoulders with Marwari business magnates. Dr. M.N. Rao was Director of All India Institute of Public Health and Hygiene, Govt. of India. G. Jagatpati, I.A.S. and Narla Tata Rao were Chairmen of the Damodar Valley Corporation. Dr. C.R. Rao (1962-63) was Director of Indian Statistical Institute. Dr. I.V. Krishna Murti (1965-67) worked as Vice-President in a Birla organisation. B.S. Sastry (1971-72) retired from Brooke Bond as Director (Marketing). Tumuluru Krishna Murty (1968-69) retired as Company Secretary of Brooke Bond. M.V.N. R. Seshagiri Rao (1984-85) retired as Chairman-cum-Managing Director of Hindustan Copper Ltd., a public sector undertaking. Dr. G.V.R. Murty worked with Union Carbide Ltd. as General Manager (Sales). P.B.K. Murty (1972-74) was Vice-Chairman of tobacco giant ITC Ltd. P.G.K. Murty (1994-95) was General Manager of a nationalised bank. J.R. Krishna Murthy who started his career as a salesman retired from Brooke Bond as its Chairman. Pappu Subba Rao, perhaps the oldest member of the Association living today in Calcutta ran a medical shop successfully with the experience he gained in the pharmaceutical line.

Ch. S. Prakasa Rao (President, 1967-68 & 1977-78) served the Association for four decades. He had strong likes and dislikes and did not allow anyone to take the Association for a ride. He was a good organiser and trained several youngsters.

M. Meenakshmi Sundaram, a past President of the Association (1959-60) and a past trustee of its Building Trust and a member of the West Bengal Women's Co-Ordinating Council established a kindergarten and a Junior School. It is now managed by her daughters.

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J.V.R. Prasad Rao, I.A.S., was Chief Commissioner of Commercial Taxes and later worked as Special Secretary in the Ministry of Finance. He was a Trustee of the Andhra Association Building Trust. P. Vanamali, I.A.S. is connected with the Association as its Member. S.I. Ahmed and Ramesh Babu, both belonging to the I.P.S. Cadre, are well-known. G.V. Subrahmanayam (President of the Association, 1986-89) was the Chief of Accounts in the Eastern Railway. Parvatesam, a Life Member of the Association worked as Chairman-cum-Managing Director of Hindustan Copper Ltd. and later in the same capacity that of National Aluminium Company Ltd., both public sector undertakings. Dr. N.R. Siva Swamy (Chief Commissioner of Income Tax), Sripada Ganapati Rao and V. Bhanukoti (both Directors of the Department of Commercial Intelligence and Statistics), Vepa K. Ramesam (Dy. Governor of Reserve Bank), S.A. Hussain (Manager of Reserve Bank and later a Director), Kapila Kasipati (President, Andhra Sahitya Parishad and Vice-President of the Andhra Association—later Dy. Principal Information Officer and a noted journalist and broadcaster) P.V. Subba Rao and T. Panduranga Rao, Chief General Managers of the State Bank of India and a host of others may be recalled here as Telugus who were in the public service of Calcutta. All of them were connected with the Andhra Association, though some of them could not accept offices of honour in it due to their official pre-occupations.

There were Telugus in Calcutta who distinguished themselves in different fields. Tangirala Veera Raghavaiah was a vizard in the Insurance field. He was bestowed with the rare title of 'Beema Kesari' and there is a public park in his name in Vijayawada. K. Appa Rao, Habib and his brother Akbar, Appalaraju and Varahalu donned the football jerseys in the Calcutta Maidan. P. Paradesi Rao, a former trustee of the Andhra Association Building Trust, was the founder managing director of the reputed Dolphin Laboratories. Venkateswra Rao of the famous Lakkaraju family was a director of that pharmaceutical firm. Rev. Emani Sambayya was the Principal of the Bishop's College and Dr. N.A. Yajulu worked in the English departments of different educational institutions including that of Andhra Association School

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(Secondary Section) as its head. M. Veerabhadra Rao, a popular music teacher, was in Calcutta before he took up his assignment in the Banaras Hindu University. V. Nagi Reddy is working at present as a professor in the Indian Institute of Management. Garimella Rajeswara Rao and P. Gajendra Pal are professional architects. V. Sujatha Devi, wife of the late Dr. V. Nityananda Rao, was the headmistress of the National High School for Girls. Y.S. K. Chaitanya, a longstanding member of the Association and a versatile scholar, established himself as a successful Income Tax practitioner and Auditor. We are reluctant to parade more names here, for our intention is simply to say that Telugus are serving Calcutta in every field in their humble way. The names of Telugus engaged in business may not be marquees, but they are holding on their own against the captains of the industry in West Bengal.

Burra Bazar Merchants

Merchants from Andhra have long established themselves in Calcutta as wholesale exporters and distributors of lemons, chillies, turmeric, fish, gunnies etc. The earliest settler in Burra Bazar, Calcutta's hub of wholesale trade, was believed to be one zamindari Grandhi family to which belonged Dr. G.V.R. Murty, a former President of the Andhra Association. V. Suryanarayana Chetty (President, Andhra Association, 1950), K. Vijayaramayya Pantulu (a former Trustee of the Andhra Association Building Trust). P. Jagannadham (steel business) were notable figures of Burra Bazar. Uppalapati family of three generations (Chiranjivulu, Murahari Rao and Lokeswara Rao) are doing business, for the past fifty years or so, in lemons. Dadisetti Uma Nayudu, and C. Ramamohan Reddy are also engaged in the business of lemons for the past 60 years or so. Ramabhadra Raju and Satyanarayana Raju are engaged in the supply of fish for the past 15 years or so for West Bengal and Bangla Desh. The Jamapala family is engaged in the business of chillies for more than 50 years. They are followed by Rama Rao in this business for over 30 years. M. Lakshminarayana, at present a Trustee of the Andhra Association Building Trust, and M. Somalingam Gupta are engaged in the

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distribution of iron & steel for a long time, the former having a steel re-rolling mill. Mr. Radhakrishna is engaged in transport business for the past 15 years or so. It is believed that the sea-fish and poultry-egg market of Calcutta is controlled by Telugu merchants in Burra Bazar. There are several other Telugu merchants engaged in wholesale trade in Burra Bazar whose names could not be collected. A small inroad into the bastion of Burra Bazar Marwaris has been made by the Telugus. These Telugu merchants of Burra Bazar have always contributed their mite to the institutions and associations of their countrymen in Calcutta and its suburbs.

Public Relations

The public relation work of the Andhra Association, Andhra Association Building Trust and Andhra Association School is carried on with imagination. The monogram of the Association was designed by M.S. Chakravarty and S.N. Jayanty in 1959. The monogram of the school was designed on the lines of that of the Association and was adopted in 1973. The School Magazine was started in the same year. Apart from issuing monthly news bulletins regularly, the Association has been bringing out Annual Numbers since 1953. The idea of an annual number originated with V.L.N. Murthy (Vice-President, 1953) and A.K. Row was the first editor. The first number was brought out in commemoration of the formation of the Andhra State. The Telugu Section was added from the third number. M.S. Chakravarty edited the subsequent 6 numbers (4 to 9 - Silver Jubilee Number in 1961). Bengali and Hindi Sections were added from the 6th Number. The cover pages of the earlier annual numbers were designed by artist Bapu with imagination. The cover designs of the Golden Jubilee (1986) and the Diamond Jubilee Numbers (1996) were the work of Rupen Choudhury and S.K. Roy respectively. The 20th Annual Number of the Association received the following tribute from the *Andhra Prabha* weekly in 1973 : "Generally the souvenirs published by cultural organisations attach much importance to advertisements. But contrary to this, the Annual Numbers of Andhra Association, Calcutta, are regarded as crest jewels in quality and get-up. They not only publish the original

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Telugu works but also the translations of the literary stalwarts. The Annual Number is so good that it is worth reading and careful preservation. It is to be taken as a model by all souvenir publishers".

The Annual Numbers of the Andhra Association have served as reference works for scholars as they contained original articles. An eminent litterateur, Prof. B. Ramaraju, acknowledged the value of the article on Trailinga Swami published in the 20th Annual Number in 1973 which was extensively quoted in his famous work *Andhra Yogulu*.[43] The Annuals brought out by the Andhra Association speak volumes about A.K. Row, M.S. Chakravarty, Ch. S. Prakasa Rao, M. Anjaneyulu, N.V. Subba Rao, O.K. Durga Prasad, P. Ravindranath, K.C.S. Rao, A.S. Rama Rao, Mukkamala Venkateswar Rao and Dr. Rama Rao for their excellent efforts.

The Silver, Golden and Diamond Jubilee numbers of the Association are valuable publications. The souvenir numbers brought out for the Kuchipudi Utsav (1991) and Mahotsav (1986) contained very valuable articles in English from acknowledged authorities on Kuchipudi dance including the living *Gurus* Vempati and Acharya. The public relations work carried out by the Andhra Association through its monthly bulletins, annual numbers and souvenirs have certainly spread the message of Andhra culture, especially the performing arts.

The members of the Andhra Association have always extended their co-operation whenever Telugu films were shot in Calcutta. They not only helped the crew but also made their appearances in the slots whenever required. The film *Pakkinti Ammayi* directed by C. Pullayya in which Anjali Devi and Relangi enacted the lead roles; *Preminchichoodu* directed by Pullayya in which Nageswara Rao was the hero and the recent *Chudalani Undi* directed by Kranti Kumar with the megastar Chiranjeevi in the main role are some of the examples. Many of the film producers, actors and actresses of Andhra have become patrons and life members of the Association.

Present Office-bearers : The office-bearers of the Andhra Association (2002-2003), whom we met in April 2003 included : (1) Eshwa Pramod Kumar, a young professional accountant (President), (2) Kasu Balaiah (General Secretary), (3) P.S.N.

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Prasad (Secretary of the Andhra Association School) and (4) V.S.V. Muralikrishna (President of the School). The Andhra Association Building Trust has got (1) Parganamala Ramakrishna Rao (Managing Trustee), (2) T. Yajnasri, (3) V.S.V. Muralikrishna, (4) M. Lakshminarayana and (5) Bhaskara Rao as members. Suri Pattabhiram, M. Sridhar, T. Indira Reddy, Suri Usha, T. Rama Devi, V. Indira and a host of youngsters are taking keen interest in the organisational matters of the Association these days.

Conclusion : The Andhra Association has always co-operated with the South India Club, the Mysore/Karnataka Association, Karnataka Sangeetha Sammelan (now defunct), Bharati Tamil Sangam and other South Indian organisations. Telugus alone have presented a united front among the South Indian ethnic stock in Calcutta, besides producing the late Sir Sarvepalli Radhakrishnan (Bharat Ratna, 1954), and Dr. Calyampudi Radhakrishna Rao (Padma Vibhushan, 2002). The socio-cultural and educational activities of the Andhra Association since 1936 have brightened the image of Telugus as a devoted hard-working people in Calcutta and colour to the performing arts of the metropolis, thus adding one more feather to the cap of the Intellectual Capital of India.

NOTES AND REFERENCES

This Chapter is primarily based on the information contained in the Annual Numbers and Souvenirs published by the Andhra Association (shortened to *Annual & Souvenir)*. Some of the senior members of the Association and office-bearers were also contacted personally for information. All important office-bearers of the Association were met by the author before finalising the draft. Mr. Matta Anjaneyulu, perhaps the senior-most member of the Association, proved to be a veritable storehouse of information. Errors and omissions are expected in compressing the contributions of the Telugus to Calcutta into a small compass.

1. Dr. Radhakrishnan, President, 1962-67 (Vice-President, 1952-62). Dr. Giri, President, May-July, 1969 (Acting); 1969-1975. Dr. N.S. Reddy, President, 1977-82 (was not Vice-President).

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2. The author has visited Titagarh, Santragachi and other areas of suburban Calcutta several times since 1955. The late S. Veera Rao, who hailed from Srikakulam and whose father was a mill-hand at Sree Luchminarain Jute Mfg. Co., Ltd., Konnagar, was the author's friend from 1957. The author lost touch with his family since his death sometime in 1990 while he was living at Gol Mohur Avenue Railway Colony, Howrah.
3. Bhowanipore was added to Calcutta Municipal Corporation only in 1885. South Indians were confined to the Bow Bazar locality in the 19th century and early two decades of the 20th century. One or two families of these South Indian ethnic stock may still be located in the area south of Bow Bazar Street and north of Dharamatalla Street.
4. We shall speak about them at the end of this Chapter.
5. Annual 1964 and Golden Jubilee Number, 1986. M.N. Rao, 'Little known facts about some well known Andhras at Calcutta' (pp. 67-78) in Golden Jubilee Number.
6. Subba Rao (371, 13th Main Road, Rajmahal Vilas Extn. Bangalore-560 006). Letter in the Diamond Jubilee Number.
7. Personal communication from the late Dr. S. Gopal, son of the great philosopher to the author 10 years ago. The Mayor of Calcutta wanted to put up plaques where the great sons of India lived in Calcutta and Dr. Radhakrishnan's house was omitted as it was demolished long ago. Almost opposite to his house stands the house of Harish Mukherjee, the fearless Indian journalist of the 19th century, where a signboard has been affixed.
8. This number is not used.
9. He never occupied the chair of Economics as there was no Professorship at that time in the University. His book on Banking was running in the 4th edition in 1940. His title is spelt as Rau in the University records. He was M.A., L.T. at the time of appointment in the Dept. of Economics. He took his Ph.D. from the University of Calcutta in 1931.
10. M.N. Rao in the Golden Jubilee Number, p. 72.
11. R.N. Narayana Rao in the 34th Annual Number, pp. 89-90.
12. Annual 1954 for Andhra Club, League and Students' Union.
13. At the crossing of Bow Bazar Street and Chittaranjan Avenue.
14. M.N. Rao, 'Little known facts about some well known

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Andhras at Calcutta', Golden Jubilee Number, 1986, p. 68.

15. Annual 1966.
16. The building that housed the Andhra Home at 91A Harish Mukherjee Road is two blocks away from the crossing of Harish Mukherjee and Kalighat Roads. It is substantial and is in good preservation. Old-timers, on enquiry, could recollect the canteen of the 'Madrasees'.
17. South Calcutta was bounded by Hazra Road on the north, Dhakuria Lake in the south, Gariahat Road in the east and Tolly's Nullah on the west in 1930's. Tollygunge was not amalgamated with Calcutta till 1955.
18. Annual 1955.
19. Golden Jubilee Number, 1986, p. 68.
20. Annual 1988 for an obituary tribute by Dr. M.N. Rao. "V. Venkatesam - our Association's Founding Father".
21. Jogesh Mitra Road is to the south of Jadu Babu Bazar, Bhowanipore, taking off either from Paddapukur Road or 9 Chakraberia Road South. Premises No. 13C is next to Sir Romesh Mitra Girls' School. Possibly the number is 13-A, as the three-storeyed building on that plot is the oldest. It is only a matter of 10 minutes' walk from 13C Jogesh Mitra Road to 91A Harish Mukherjee Road (Andhra Home) through Girish Mukherjee and Kalighat Roads via Purna Cinema.
22. Annual 1986, p. 2. The name of R. Varahalu found in the annual of 1954 is possibly omitted here.
23. M.N. Rao in the 1986 Annual, pp. 71-72.
24. Annual 1998, Editorial, 'An Eventful year', p. 7.
25. M.N. Rao in 1986 Annual, pp. 72-73.
26. M.N. Rao in 1986 Annual, p. 76.
27. 1986 Annual, pp. 104 D-G for Andhra Association Building Trust.

27a. 1988 Annual (34th Number), p. 101.

28. Annual 1986, p. 104-K. Rettiganti Lakshmi Narayana Rao settled at Vijayawada.
29. Annual 1955.
30. Annual 1953.
31. His full name is Parvathaneni Upendra Choudhury. Ajjarapu Prabhakara Rao, who retired as an Assistant Librarian of National Library in 1995 or so is our informant. Prabhakara Rao hails from Kakinada.

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32. 1986 Annual, p. 104-H.

32a. "One of the stranded (Rangoon) evacuee families (in 1942) rehabilitated by the Association at Calcutta itself was the Pulijala family and they were helped in all possible ways. Pulijala Kamalamma, a single woman with a single track mind of dedication, volunteered to be a school teacher. No paper qualifications on record. She offered whole-time service. She was offered a teacher's job in the newly formed Andhra Association School along with a few other needy women. This committed tradition that the school should continue to be run by women only was a welcome and healthy practice." (M.N. Rao, Golden Jubilee Number, p. 73).

33. 1998 Annual, p. 8.

34. 1955 Annual.

35. Information supplied by the Association. Prior to the present incumbents P. Shantha Somaraj, said to be a descendant of the famous Sir Mokshagundam Visweswariayya's family was the Headmistress of the Secondary Section. She proved her mettle even during the trying times of the School. A. Luxmi was the Headmistress of the Primary Section.

36. Names omitted here for want of details.

36a. M.N. Rao's reminiscences in the Golden Jubilee Number.

37. Some of the theatrical achievements of the members of the Association from 1965 to 1972 are given in the 1986 Annual.

38. N.T. Rama Rao, a renowned cine actor, producer and a record-creator in the annals of Andhra politics was given a rousing reception when he visited Calcutta as the Chief Minister of Andhra Pradesh. M.S. Reddy (Mallemala), a popular film producer and lyrist was given a warm reception when he visited Calcutta to inaugurate the Telugu Film Festival.

39. Kuchipudi Mahotsav '86 Souvenir, 'Kuchipudi Mahotsav' by M. Siva Ram Prasad, pp. 105-108.

40 & 41. Kuchipudi Utsav Souvenir 1991 for details.

42. Sumitra Guha, a popular Telugu singer of classical Hindusthani music and a life member of the Association gave several performances before the cosmopolitan audiences in Calcutta and other places as well.

43. Suri Pattabhi Bhagavatar used to give a series of Harikatha programmes during Ramnavami festivals to enthrall the listeners with his sweet voice.

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CHAPTER 6

SOUTH INDIAN DISHES IN KOLKATA

STORY OF IDLI, DOSA & RASAM[1]

Palas and Senas[2] who ruled over Bengal for more than six centuries (7th to 13th centuries A.D.) were patrons of vegetarian dishes. The Sena kings were responsible for the introduction of South Indian or Kannada dishes into Bengal as they were originally from Dharwar. Idli (Iddli = Iddali), Dosa, Rasam, etc. probably made their advent in Bengal in the second half of the 8th century, if not earlier. However, these Kannada dishes could not gain popularity as they were confined to royal kitchens and on account of the dislike of Bengalis for pungent food. *Kshiraprakara*[3] which has metamorphosed into modern Sandesh was introduced by the Palas and popularised by the Senas. Mustard oil and Mahalunga[4] introduced by the Sena Kings of Kannada origin in Bengal for preparation of non-vegetarian dishes have come to stay. The delightful history of the dishes introduced by the Sena kings in the dietetics of the Bengalis has not been properly traced as yet. The Pathan and Mogul rule of Bengal before the advent of the European nations did not provide favourable circumstances for the growth of Kannada cuisine in Bengal.

South Indian dishes made their appearance in Calcutta with the Mysorean wars and the settling of Tippoo Sultan's family in Russapugla or Tollygunge. Maharajah Chama Rajendra Wadiyar of Mysore brought his own cooks to Calcutta during his three visits between 1888 and 1894. Idli, Dosa, Rasam and other Kannada dishes prepared in the houses of the Mysore Princes and the temporary residence of the Maharajah were not meant for the public

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and only a favoured few got their taste. The establishment of Udupi restaurants and Mysore Association in 1930 made it possible for the public to get Idli, Dosa, Rasam, Sambar and other Kannada dishes and soups freely. Idli, Dosa, and Rasam are purely Kannada dishes and they originated in Udupi more than 1200 years ago for which we have testimony of our ancient Sanskrit texts.

Real Udupis

Those who popularised Idli, Dosa, Rasam and other Kannada dishes in Kolkata from their original home of Udupi, a costal town of Karnataka, include 1. Janardana Rao, 2. Narayana Rao, 3. Vasudeva Rao, 4. B. Narayana Rao, 5. P. Rama Rao, 6. Acharyas, and 7. Ranga Rao, in Central Calcutta, and 8.U.S. Narasimha Rao in South Calcutta. N. Madhav Rao was not an Udupi man, though his name cannot be omitted in this context.

1. **Indira Mahal :** (35 Tarachand Dutt Street, Calcutta-7) is the oldest Udupi Boarding and Lodging establishment in the Burra Bazar area of Central Calcutta. Indira Devi (74), widow of the late Narasingha Rao of Malpe, Udupi, after whom the hotel is named, presides over this mother-establishment of Udupi eating houses in the metropolis. A small eating house was started under the name and style of Modern Hindu Hotel at 121 Chittaranjan Avenue, facing Mohammad Ali Park, by Janardana Rao in 1929. The late Janardana Rao left Calcutta in 1941 to his native place on account of insecurity during the Second World War, leaving the hotel business to his brother-in-law (wife's brother) Malpe Narasingha Rao. The Modern Hindu Hotel was closed and he started Mahalaxmi Niwas on 1st August 1942 at 35 Tarachand Dutt Street. Mahalaxmi Niwas (1942-1946) bcame Chandra Niwas in 1946-1949 and the present name, Indira Mahal, is familiar to Calcuttans since 1949. Indira Mahal had its well-known restaurant on the ground-floor from 1942 to 1984 when that department was closed down on account of labour unrest. Narasingha Rao expired in October 1982 and his wife Indira Devi managed the hotel for sometime to come. Varambilli Shanta Ram, son-in-law (daughter's husband) of Narasingha Rao was then working as Project Manager of the Indian Space Research

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Organisation, Trivandrum/Bangalore after taking his Bachelor's (Mechanical) and Master's (Aeronautical Engineering from the Indian Institute of Science) degrees in Engineering when the labour trouble started. Indira Devi urged Shanta Ram to look after the hotel business and he gave up his Government job in 1984. Indira Mahal, after the closure of the restaurant business in 1984, is a boarding and lodging house. V. Shanta Ram (55) runs the hotel in a homely atmosphere offering only vegetarian food. No intoxicating drinks are allowed in the hotel premises. The building is a rented one and the customers from Kerala, Karnataka, Tamil Nadu and Andhra Pradesh have patronised it for the past sixty years, due to its proximity to Burra Bazar, the centre of wholesale business in everything in Eastern India. Stagnation of the hotel business is due to on-line banking, e-mail and other facilities for businessmen. The technologist-turned hotelier Shanta Ram and his family (wife Prema, 2 school-going children and mother-in-law Indira Devi) are held in high esteem by the South Indian community of Calcutta for their perseverance and service to the Kannada cuisine.

2. **Ananda Bhavan :** (95A Chittaranjan Avenue, Calcutta-12), opposite Calcutta Medical College by the side of the Central Station of the Metro Railway, was established by the late S.A. Padmanabha Rao, who hailed from Puthur village, South Kanara, in 1939. Padmanabha Rao had a small eating establishment from 1930's at or near the site of Islamia Hospital when the Central or Chittaranjan Avenue was in the course of construction. The newly-built four-storeyed building at 95A Chittaranjan Avenue, owned by Gouri Devi Trust, was rented by Padmanabha Rao in 1939 and the hotel came into operation in that year in its new premises. This lodging and boarding establishment is patronised by the business community from South India since then and Udupi Jagdish Rao (54) manages the business. Like Indira Mahal, it is purely a vegetarian hotel with exclusive Kannada dishes, offering homely atmosphere.

3. **Anand Restaurant :** The most popular Udupi Restaurant in Calcutta is the Anand at 19 Chittaranjan Avenue, established in 1955. The late Subba Rao Anantha

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Padmanabha Rao, apart from his Ananda Bhavan (hotel) started his restaurant business at Brabourne Road, next to Punjab National Bank premises (formerly Pollock House, 18A Brabourne Road). This restaurant was sold to Ranga Rao and he changed its name to Vasantha Vilas. The name Anand (from Anantha) was given to the restaurant by Devi Prasad Rao, son of the late S.A. Padmanabha Rao. The restaurant is managed by Kunjurkana Lakshmi Narayana Rao, (58, bachelor, hailing from Kasargod, Kerala), brother-in-law of the late Padmanabha Rao. The late Padmanabha Rao brought Narayana Rao to Calcutta and taught him the restaurant business and he has remained faithful to his patron's family. The ground floor of Anand (restaurant) was air-conditioned in 1974 and the first floor in 1989 as the building is on lease. A fully air-conditioned restaurant, Anand has pleasing decor and is patronised by the elite of Calcutta who care for authentic Kannada dishes. Narayana Rao devotes all his time in looking after the restaurant and paying attention to his customers. Parking facilities in Chittaranjan Avenue, next to Metro Station of Chandni Chowk, has made Anand the rendezvous of the discerning epicureans of Kannada culinary art.

4. **Madras Restaurant :** (25-B Chittaranjan Avenue, Calcutta-12), not far from Anand, was started by the late A. Vasudeva Rao in 1940. It was the only restaurant which served vegetarian meals as well from 1940 to 1980 in Chittaranjan Avenue. Haridasa Rao, son-in-law of Vasudeva Rao, looks after the business after the death of the original proprietor in 2000. The restaurant was air-conditioned in 1995. Limited space and lack of frontage in Chittaranjan Avenue have hampered its popularity. Both Vasudeva Rao and Haridasa Rao hail from Udupi and the restaurant does not make any compromise in serving quality Kannada dishes.

5. **Seetala Udupi Restaurant :** (8B Chittaranjan Avenue). Almost opposite the Madras Restaurant is Seetala Udupi Restaurant inside Prinsep Street. It was formerly called Guru Niwas and is known by the present name since 1984. B. Narayana Rao, hailing from Udupi, runs the restaurant. The space is limited and the site not commanding attention of passers-by.

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6. **Meenakshi Restaurant :** (Hare Street) was established about 1948 by Parampalli Rama Rao, hailing from Udupi district, who was helped in setting up the business by the late Janardana Rao of Indira Mahal. After the death of Rama Rao the establishment changed hands and is no longer an Udupi restaurant. Meenakshi restaurant was the most patronised Udupi establishment in the whole of Calcutta during 1948-1970, as it was situated in the central business district of Dalhousie Square. Most of the commercial firms were concentrated in the Dalhousie Square area in those days.

7. **Madras Cafe :** (8/2 Hastings Street, Calcutta-1) at the crossing of Hastings Street and Old Post Office Street where the High Court and other tribunals are situated is in existence since 1935. Marpari Trivikrama Acharya (68) and his brother Padmanabha Acharya (73) hailing from the village of Madpadi or Marpari, 8 miles from Udupi town, manage the business under the guidance of Indira Devi of Indira Mahal. The restaurant is busy only when the High and other Courts are in session. The shifting of several tribunals to Salt Lake has undermined the business of the restaurant and mushroom growth of fast-food centres in the Court area is another blow to the Acharyas.

8. **Udupi Home :** (25 Jatin Das Road, Calcutta-29) in South Calcutta, near the crossing of Rash Behari Avenue and Deshapriya Park, is the only one of its kind in the Lake Market area, once the citadel of Madrasis in the metropolis. It is a small hotel, offering snacks and meals in the Udupi style. The proprietor U.S. Narayana Rao (64), hailing from Parkala village, Udupi district, established it in 1969. His son assists him in the business. Limited accommodation and dwindling number of South Indians in the Lake Market area is telling upon its healthy growth.

9. **Madras Hindu Restaurant :** (23 Strand Road, Calcutta-1) was set up by the late Narayan Madhav Rao (1911-1987), who hailed from Parur (or North Paravoor, Ernakulam District, Kerala) in 1935. The National Lodge which he started in 1958 in South Calcutta (154 S.P. Mukherjee Road—Rash Behari Avenue crossing) as a boarding and lodging house had to be closed down in 1978 as the premises were acquired by the Metro Railway for its

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Kalighat Station. Madhav Rao returned to Parur in 1980 and his son looks after the restaurant at Strand Road.

Some of the Udupi restaurants like Ram Bhavan (41 Chowringhee Road), Mysore Lodge (Park Side Road, opposite Kesavan's Lodge/Thara Mahal), Shanti Niwas, Guru Niwas, etc. have been closed down in recent years on account of the sharp fall in the number of South Indians since 1970 in the metropolis. Kamala Vilas (4B Chowringhee Road) and its sister concern Vasantha Vilas (Brabourne Road) were launched by the late Ranga Rao, after his retirement from General Motors, in or about 1950. His sons, Sudarshan Rao and his brother, ran the hotels in the 1970's, but by 1990's these changed hands and are no longer Udupi hotels/ restaurants.

Calcutta had a short-lived Woodlands (restaurant and hotel) where Firpo's (18/2-6 Chowringhee Road) flourished from 1917 to 1969. The chain of Woodlands not only in India but even in Washington are well-known. Krishna Rao (born on 21st October 1896 at Kadandale in Udupi, son of Subbanna and Lakshmi) who rose from a two-rupee-a-month Idli grinder to a multi-millionaire hotelier with his trade-mark of Woodlands, was not the real owner of Calcutta's Woodlands, but his one-time associate Sundaram Iyengar. Sundaram Iyengar's Woodlands on the upper floor of Firpo's in 1980 did not flourish on account of labour trouble. Woodlands had to bid good-bye to Calcutta within a year. Firpo's was reduced to ashes on 23rd April 2002 by a devastating fire as the ground-floor was turned into a garment-market after the departure of Sundaram Iyengar. The skeleton of Firpo's has not yet been demolished at the time of writing (July 2002).

The Udupi hotels and restaurants in Calcutta are unable to cater to the growing number of customers as they all function from small rented buildings. They have maintained the purity of Kannada culinary art and vegetarian dishes offered by them are of very good standard. Luck has not favoured the real Udupis of Calcutta to attain the stature of Krishna Rao of Woodlands' fame, as he himself had to burn his fingers in his short-lived presence in the metropolis.

Manasollasa or *Abhilashitarthachintamani*[5] written by Western Chalukya king Somesvara III in 1130 A.D. is our

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principal authority for the Kannada dishes like Dosa and Idli which have gained popularity all over the world. Somesvara III was called *Sarvajnabhupa* or *Sarvajnachakravartin* for his mastery of everything which included even cookery. The *Manasollasa,* the most valuable encyclopaedia of the cultural history of Deccan or South India is a veritable thesaurus in five *prakaras* of twenty chapters dealing with one hundred different topics. There are 248 slokas on the king's dietary! Idli and dosa have become so popular all over India and abroad that people would doubt the Kannada origin of these common dishes now.

IDLI IN CALCUTTA

Snow-white Idlis are sold by sooty Swaminathan and his sons everywhere in Calcutta today. They are the itinerant pedlars of Idli who serve their customers with the none-too-cold stuff with free Sambar. These Udupi boys are busy in the Dalhousie Square, Park Street and other business joints during office-hours and Bhowanipore, Kalighat, Chetla, Behala and other southern parts of the metropolis from sun-down to midnight. Their punctual arrival in the lanes and bylanes of Calcutta after the sun-down is announced by the tintinnabulation of their portable oven-kit and brim-full Idli batter. Relays replenish the stock of Idli from their Rash Behari Avenue headquarters when the containers of Idli and Sambar become empty during office hours. Instant Idli and Dosa are made to order in the residential localities by these industrious boys and they go back home at midnight when their Idli batter becomes exhausted. There are regular customers for Idli and Dosa everywhere and those who can't afford to visit South Indian restaurants are the patrons of Swaminathan and his tribe.

The popularity of Idli and Dosa in Calcutta after Independence grew by leaps and bounds. The influx of South Indians to Calcutta after Independence was responsible for the increasing popularity of Idli and Dosa in the sixties and seventies of the 20th century. The Calcutta Correspondent of the *Hindu* wrote on Sunday, September 16, 1979, the following article for his newspaper, which was published under "Home" on page 26, with the caption, 'The Touch of

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South Indian Flavour'. We borrow this write-up for our record:

"Soak three measures of rice and one measure of Bengal gram[6] in adequate quantity of water, make a dough to specification, ferment overnight, steam-cook the dough into flattened spheroids, and what have you ?— not only a recipe for the ubiquitous idly but also a formula for a money-spinning proposition.

"Idly-dosa joints", as they are popularly known, have mushroomed all over Calcutta during the recent past— at snack-bars, petrol-bunk kiosks, pavement stalls, coffee-shops and pool-side cafes in hotel complexes.

Idly and other vegetarian snacks are in demand at breakfast in five-star hotels. Posh restaurants offer them at elevenses, serve them as "brunch" and list them in their A La Carte fare at lunch and dinner lest their discerning clientele should go away disappointed.

To what should one attribute this new wave in dietetic preference in Calcutta ? "The steep increase in the price of food-stuffs served in non-vegetarian eating-houses", says Mr. C.V. Rama Iyer[7], the septuagenarian pioneer in the hotel industry from the South.

Swept into a nostalgic mood by the current trend, he reminisces over the days when a plate of two idlies was available at an anna (six paise) and the monthly charges for two meals worked out to Rs. nine only.[8]

To-day, the cost of two idlies ranges from 80 paise in a moderate establishment to Rs. three in a high-grade hotel. And yet, vegetarian snacks and meals are much cheaper, compared to the spiraling costs of non-vegetarian dishes.

Mr. Rama Iyer's hotel, started nearly four decades ago, continues to be the premier lodging house catering to South Indian visitors to Calcutta.

Mr. V. Krishnamurthy Iyer, proprietor of a popular South Indian hotel and a partner in a well-known lunch-home, affectionately referred to as the 'Pattamma'[9] hotel by its large circle of patrons, is of the opinion that regardless of prices, South Indian snacks such as idly, dosai and vadai have won national and international acclaim by virtue of their inherent properties.

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"Basically, I serve only idly, vadai, dosai, pongal, puri and uppuma, with some minor variations, in my restaurant", Mr. Krishnamurthy says.

"Every one has taken kindly to idly because it is steam-cooked, semi-digested and devoid of fat. The chances of adulteration are minimum. I may use a couple of electrically-operated grinding machines, but I do not go in for the latest oven-like gadget for direct steam-cooking alone can guarantee softness", he says.

Unlike in Bombay, where "Udipi" restaurants can be seen all over the city, Calcutta's South Indian restaurants have been largely run by the Palghat Brahmins—Mr. P.C. Rama Iyer, Mr. C.V. Rama Iyer and T.N. Rama Iyer popularised South Indian snacks in Calcutta. These pioneers were subsequently emulated by an enterprising band of hoteliers from Karnataka and Kerala.[10]

South Calcutta alone—where the majority of South Indians live—boasts of ten South Indian restaurants. Business centres in Dalhousie Square, Esplanade, Chittaranjan Avenue and Park Street/Lower Circular Complex have their share too.

Inspired by the success story of the South Indian restaurants, a new genre of expensive vegetarian restaurants, with plush decor and luxurious wall-to-wall carpeting and a fully-equipped "band" to match, has come into being, adding a new dimension to the culinary trade.

Mrs. Shobha Agarwal, the executive director of one such hotel, says that like herself, an orthodox Jain, ladies from South Indian, Marwari, Gujarati and Punjabi communities are unable to go out to eat uninhibited in predominantly non-vegetarian posh restaurants.

Moreover, a growing awareness of maintaining a trim physique and the increasing number of practitioners of yoga and transcendental meditation have made restaurants such as hers a welcome advent.

"We provide our customers with the 'satvic' aspect of food. Onions, garlic, and rich spices are not thrust upon them. Indeed such delicacies as "sheek" and "shammi kababs" can be made from vegetables", she says.

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Items ranging from spaghetti Italienne, French and Greek toasts to peach praline gateau (without egg), triple sundae and cassatta can be made to please the Continental palate, she says.

Another restaurant has gone to the extent of offering a wide variety of Chinese dishes, faithful to the vegetarian idiom."

Though we do not subscribe to the view of the origin of the South Indian culinary trade in Calcutta as narrated by the *Hindu's* Correspondent quoted above, we are grateful to him for writing such pieces to extol the qualities of Idli and Dosa. The *Statesman* in its Calcutta Notebook of 3rd December 1979 has a different story to say : *"Eating Southern.* The metropolis of late has a booming business in South Indian restaurants where they sell much idli dosas and less PR, alleges a colleague who visited one the other day. A patron has to procure a yellow slip in advance against a payment of Rs. 3 which is to be handed to the waiter for a meal. Our colleague was not served with a full course. The counterman washed his hand of the matter by blaming the waiters. The yellow slip carried no information regarding service charge or sales tax. (Para) Some of the restaurateurs compel the customers to take their snacks standing. It often poses a problem. But considerate patrons take the inconvenience with good humour when the counter man apologises for the space problems. There are places where one can take one's fill of idli and dosas served on banana leaves squatting on the maidan. Here one pays less and cares less if served from a soiled pot with unclean hands; the taste remains much the same" *(The Statesman,* 3rd December 1979).

Elevation to a National Dish

"Ah! who wouldn't like to taste that 'lunar rays solidified ?' asked a Sanskrit poet more than twelve hundred years ago. The Government of India have done well in elevating Idli to our national dish in 1976. A news item from the *Hindu* of 8th July 1976 reads[11] : "Idli for IA Passengers. Madras. July 7. —Idli is no more a South Indian recipe. It has indeed become a national dish and should therefore find a place among the snacks served on board to passengers travelling

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by the Indian Airlines, according to Mr. Salebhoy Abdul Kader, Chairman of the Parliamentary Committee on Catering in Indian Airlines. (Para) The four-member committee was appointed by the Union Civil Aviation Minister two months ago following criticism in Parliament about shortcomings in the catering services of the airline. The other members of the committee are : Messrs. Yashpal Kapoor, K. Lakkappa and Jagdish Oberoi, Commercial Manager, Customer Services, Indian Airlines (Member Secretary). (Para) Mr. Abdul Kader, told newsmen that all Members of the Committee were agreed on the point that idli should be served to passengers on all flights. One characteristic quality of Idli was that even when it was served cold, it did not cease to be palatable. That was not the case with masala dosai, which had to be served hot. Chutney or sambar also should be prepared without too much chillies, he said.

"The Committee, which commenced its work in Madras yesterday, visited the canteen maintained by the Indian Airlines at the Airlines House, Meenambakkam, and studied how the snacks, tea and coffee were prepared and supplied. (Para) The Chairman, a Member of the Lok Sabha from Bombay, said, that the Committee would complete its tour of the South before July 11 after visiting Trivandrum, Cochin, Bangalore and Hyderabad. It would visit the stations in the northern, eastern and western zones later. The team would submit an interim report to the Civil Aviation Ministry, within a month.

"Mr. Lakkappa pointed out that a beginning had already been made in serving iddlies to passengers, and four or five days ago he was served iddli while flying from Delhi to Bangalore. He said he first raised the issue of improvement in the catering service in the Indian Airlines on the floor of the Lok Sabha. Mr. Yashpal Kapoor raised the question in the Rajya Sabha. (Para) Mr. Abdul Kader said that supply of full meals to passengers was ruled out, as no flight lasted more than 150 minutes with the introduction of faster jets on trunk routes. The Committee would also look into various dishes served to passengers at airport restaurants and suggest improvements, if necessary. He invited suggestions from the public to improve catering on the Indian Airlines."

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R.S. Raghavan's (Madras) letter to the Editor inserted in the *Hindu* of July 15, 1976 should also find a place here : "Iddli's Elevation. Sir, —This has reference to the news item elevating the most popular South Indian iddli to the status of a national dish thereby finding a place for it in the fare served on board the IA planes. At one time the price of the spongy palatable iddli soared, so high that the Tamil Nadu Government, intervened and brought down its price (pride!) to a reasonable level, only to be confronted with the fact that it disappeared from many hotels and landed itself on the plates of IA passengers. I congratulate this homely South Indian iddli on assuming so much importance as a national dish. But I do hope that on entering the national scene, it will not forget its old moorings in its native State and make itself available in plenty in all the hotels at all times, dressed in snow-white colour, soft to touch and palatable and nutritious as before — R.S. Raghavan".

Mr. Raghavan was correct for the price of Idli was brought down from 15 paise to 10 with effect from 15th August 1973 following the appeal of Tamil Nadu Food Minister Mannai Narayanaswami. We have the authority of the *Hindu* of 15th August 1973 for our statement : "Iddlis Back at Old Rates in Madras. Madras, Aug. 14. The cost of iddlis in Madras hotels will be reduced to 10 paise each from tomorrow. The price was increased recently to 15 paise per iddli or 25 paise per plate of two iddlis. A decision to this effect was taken at the general body meeting of the Madras City Hotel Owners' Association today, in deference to the appeal of the Food Minister, Mr. Mannai Narayanaswami, to hoteliers to sell eatables at reasonable rates. The Association also resolved not to further increase the price of other eatables and agreed to maintain the present standard and quality of various dishes."

The passengers of the Indian Airlines are warned to be careful in eating Idli served to them in their flights for a toothpick was found in a plate of Idli served to one of the passengers as is evident from the report of the *Statesman's* Special Representative in his paper dated 16th May 1986. "Toothpick in Idly. From our Special Representative. New Delhi, May 15. —A toothpick in an idly. This is what a member of Parliament found when he was served a meal in

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a flight of the Indian Airlines recently. 'I would have met the same fate as the late Air Chief Subroto Mukherjee if the stick had stuck in my gullet', Mr. R. Ramakrishnan (AIADMK) complained in the Rajya Sabha yesterday. He displayed the stick in the House."

Origin of Idli

Idli had its origin in Udupi. Udupi restaurants in Bombay have a monopoly, but in Calcutta there are only a few eating houses owned by Kannadigas as Ponnani Rama Iyer raised the curtain. Most of the restaurants in South Calcutta were owned by Malayalee Brahmins from Kerala in the second half of the last century except Mysore Lodge in Park Side Road and one or two in its vicinity. The Udupis have concentrated in Central Calcutta and they are doing well now (2002 A.D.), whereas most of the Keralite restaurants have ceased to operate.[12]

Idli is the vulgar of Iddariga or Iddaliga in Sanskrit.[13] The earliest reference to Iddariga in Sanskrit literature occurs in Jayabandhunandana's *Supasastra,*[14] a treatise composed about 800 A.D. Jayabandhunandana has spoken of Iddalige (plural of Iddaliga) of appetising flavour prepared from black gram mixed with curd, water and spiced with asafoetida, cumin seed, coriander leaves and black pepper.

Manasollasa of Chalukyan king Somesvara, composed in A.D. 1130, has given the recipe of Idli in the following versicles :

Ambibhutam masapistam vatikasu viniksipet /
Vastragarbhabhir anyabhih pidhyaya paripacayet // 99
Avataryatra maricam curnitam vikired anu /
Ghrtakta hingusasarpibhyam jirakena cha dhupayet // 100
Susita dhavalah slaksna eta idarika varah[15] */*

The ingredients, according to Somesvara, required for the preparation of *Idarika* or Idli were : fermented flour of *masa* (beans) and spices such as black pepper, asafoetida and cumin seed. The *masa* flour is made into circular balls and then cooked.

Parsvapandita[16] (A.D. 1025) has described Idli in his *Parsvanathapurana.* Kamalabhava (c. 1235 A.D.) in his *Santisvarapurana* has likened *Iddalige* served at a splendid dinner to the balls of the foam of the celestial Ganga.[17]

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There is no doubt that Idli was popular all over Western India, especially in Maharashtra and Gujarat. Idli was popular in Gujarat and Saurashtra if we are to believe the descriptions given by Lakshmanagani in his *Supasanahacaria*[18] (A.D. 1143). He has mentioned that the prodigal son of Maheswaradatta used to delight in eating Idlis.

The Jain poet Terkanambi Bommarasa (c. 1485) would have us to believe the Idli the 'frost settled down' or the 'globular deposits of boiled nectar' or the 'lunar rays solidified'.[19]

Idli was popular in the Maharashtra region in the 16th century as is evident from the *Rukminiswayamvara*[20] composed by Saint Ekanatha (c. A.D. 1533-1599).

Purna paripurna puriya
Sabahya goda gulavariya
Kshirasagarimchya kshiraghariya
Idariya Sakumara.

Annaji (c. 1600 A.D.) has spoken of Idlis shining like the cool-rayed moon in his *Saundaravilasa*. Sri Ramanujacharya in his *Ramanujachampu*[21] (c. 1600) has stated that householders used to serve round Idli flavoured with ginger, cumin seeds and asafoetida to honoured guests:

Abhyagamya pade pade
Savinayam samprartthitogehibhi
Sunthijirakaramatha adisurabhi
Gandakritiriddalih.

The testimony of Raghunatha Navahasta (*Bhojanakuthuhala*[22], c. 1675-1700) is available to show that Idli was popular in Maharashtra in the 17th century.

After all, who would not like to eat Idli which resembles full moon in shape and whiteness, asked the Marathi poet, Narayana Vyasa in his *Rdhipuravarnana*[23] :

Purna Gamdraca anukari
Gokhalpanaem bha jije Idari ?

Nutritive Value of Idli

The calorific value of a plate of Idli containing two cakes (weight 136 grammes) is 130. Its various contents are : Protein (g) 4.6; fat (g) 0.2; carbohydrates (g) 27.6; Calcium (g) 0.03; phosphorus (g) 0.08; iron (mg) 0.8; vitamin A (I.U.)

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8; Thiamine (mg) 0.10; nicotinic acid (mg) 1.2; riboflavin (g) 0.05 and vitamin C-nil. Coconut chutney is seldom served in restaurants to dip the Idli to flavour it and people are, per force, required to eat Idli with Sambar. A plate of Idli (two in number) consumed with 1½ cup of Amaranth Sambar gives better food values than a plate of rice-mutton Pulav weighing 341 grammes. One and a half cup of Amaranth Sambar weighing 140 grammes gives you 97 calories, 5.1 g protein, 2.7 g fat, 13.0 g. carbohydrates, 0.50 g. calcium, 0.08 g. phosphorus, 8.0 g. iron. 2,009 I.U. of vitamin A, 0.07 mg. Thiamine 0.7 mg. nicotinic acid, 0.03 mg. riboflavin and 53.0 mg. vitamin C.[24] No wonder the votaries of Idli are seldom attacked by obesity and walk erect without pot-belly. The chemical composition[25] of rice vs Idli mix (rice 66.6% and black gram 33.3%) is given below :

	Rice (Parboiled) milled	Idli-mix (cooked in steam for 10 minutes)
Moisture	12.50	12.40
Protein (g)	6.90	12.10
Fat (g)	0.40	0.80
Carbohydrate (g)	79.10	73.10
Ash (g)	0.80	1.60
Calcium (g)	0.01	0.08
Phosphorus (g)	0.11	0.22
Iron (mg)	2.20	4.70
Thiamine (mg)	0.21	0.28
Riboflavin (mg)	0.10	0.19
Vitamin A (I.U.)	–	21
Vitamin D (I.U.)	–	–

Preparation of Idli

Idli is prepared from fermented dough of parboiled milled rice and black gram *(Phaseolus mungo)*. Restaurateurs use husked black gram available in the market whereas the choice of discerning houswives including my daughter-in-law Seema in Calcutta falls upon the broken, but unhusked,

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variety. The proportion is (rice) 3 :1 (black gram). Rice and black gram are soaked in water for 10-12 hours separately after which they are separately ground to the required consistency and mixed together to make the Idli mix or batter. Idli prepared from home-pound rice does not give the sheen of lunar rays. Raw rice, no doubt, imparts to the Idli that snow-white colour which the parboiled rice is incapable of.

The Idli-pot, the ancient South Indian pressure cooker, containing 2 or 3 shelves is used for steam-cooking the fluffy discs. The Idli *thattus* (shelves) have uniform depressions with perforations over which clean gauze is spread and the measured quantity of the batter is poured out. The batter should neither be sticky nor liqueous to run out of the gauze. Thus cooked in steam for 10 minutes, Idli is ready to serve. Idli cookers of various sizes, made out of copper, aluminium or stainless steel are available in the market to suit the requisite mass production or home consumption.

The texture, softness and fluffiness of the Idli depends upon the fermentation of the batter. If there is an increment of the black gram component the fermenting mixture increases the volume of the batter, causing total acidity, but if it is less than 25% the steam-cooked Idlis become hard and unacceptable to the palate. Stickiness of the batter is the result if the rice-component is less than 66%. Neither is it possible to prepare Idli from 100% black gram batter as the fluffy cakes collapse on the application of steam, nor is it adviseable to use cent per cent rice in which case there is no fermentation without addition of bakers' yeast. The right proportion of rice and black gram (3:1) insures the requisite consistency of the dough by natural fermentation.

Idlis sold by restaurateurs are invariably hard and unacceptable as the preparation of the dough is done on mechanical grinders and the service is not hot. Mass production of Idlis is impossible without taking the help of the electrically-driven grinders. Mixies used by modern housewives make the Idli its ghost even if the rice and black gram are ground separately and mixed together. The unacceptability of the Idli sold by eating houses is due to their contributory negligence. The rice is seldom cleansed, nor the first variety free from dust and foreign elements, is

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used. Again the rice is seldom washed clean before soaking in water for the requisite time. Grinding in the groved stone by a revolving handle in its socket adding water is impossible once an electric motor is commissioned. The result is either the rice is ground too soft or not done to the requisite hardness. The husk of the black gram can easily be removed by soaking it in water overnight. Washed, cleansed and soaked black gram is ground to a paste of the right consistency by the same revolving process with addition of water. The black paste should be ground to the foam of the celestial Ganga. The rice is required to be ground to the softness of the surf. The Idli-mix should float in the air if sniffed. Mixed together properly and kept overnight, adding a pinch of salt to taste, the batter foams and frothes overnight with no addition of lactic inoculum from curd or bakers' yeast. The natural fermentation is what gives Idli its peculiar taste, texture and softness.

The results of all studies[26] on Idli-mix point out to the significant role which Black gram flour plays in the fermentation, both as a source of the micro-organisms also as a vigorous fermenting substrate. Rice, which forms two-thirds of the mix, plays a relatively secondary role in the fermentation, though microorganisms from it have been found to act on the black gram flour in causing fermentation to a minor extent.

The fermentation of the Idli-mix is caused by the gas entrained by the black-gram component in the batter. Black gram is the one and only among the family of legumes that is endowed by the mucilaginous principle. The mucilage[27] from black gram *dhal* has been characterised by food scientists as a mucopolysaccharide containing about 20 per cent protein. The amino acid content of black gram (per 100 gramme of protein) is : Arginine 5.7; Histidine 2.7; Isoleucine 5.5; Leucine 7.2; Lysine 6.0; cystine 0.7; methionine 1.1; phenylalamine 5.4; Threonine 4.3; Tryptophan 0.5, and Valine 6.4.

Automatic Idli Maker[28]

The Central Food Technology and Research Institute (CFTRI), Mysore, has developed an automatic Idli making machine. The machine is the first of its kind and has a

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capacity to produce 1,200 idlis per hour. The machine makes continuous production of ready-to-eat idlis, untouched by hand.

Process : All operations starting from batter dispersion, depositing on the pans, steaming and scooping from the pan are organised in a systematic way. At the end of the pre-determined time the idlis are ready.

Special Feature : The device has a stainless steel tunnel in which a conveyor with pans holding the batter travel. The cooking time can be adjusted with the variable speed drive. Automatic batter dispersing unit and automatic scooping mechanism to remove idlis from the pan is a unique feature of this machine. Use of teflon coated cups makes the product more hygienic. Automatic cleaning in place (CIP) is incorporated for thorough cleaning of the pan in each cycle. Steam flow, batter deposition and temperature are electronically controlled. The machine can be used for the large-scale production of idlis.

Patent Rights : The machine is covered by an Indian patent and the right to utilise patent will be granted to the CFTRI licencee (For details contact : Director, CFTRI, Mysore 570013. Phone No. 0821-515101/51534; Fax : 0821-515453).

Since the Automatic Idli Maker made its advent in November 1998 only, it has not become popular with housewives and small restaurateurs.

Idli is popular with all walks of people and is the ideal *Satwik* food recommended by modern Maharshis, Yogis and beauticians. Idli tastes the same whether it is served in a Five Star Hotel or under the cool shade of trees in the Calcutta Maidan by Swaminathan and his sons on leafy plates. Idli is perhaps the only snack that cannot be adulterated; nor is there any temptation to do so. There is no substitute for rice and black gram.

Beware : Soyabean Idlis are on the way

"Soyabean idlis : Visakhapatnam, January 5 (PTI). — Nutrition scientists in Bangalore have produced high protein idlis by substituting black gram with soyabean. In her paper presented to the Indian Science Congress, Dr. S. Vaidehi from the Home Science College said that student

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volunteers who tasted the soyabean idlis could not find any significant difference. She said soyabean idlis were found to have 50 per cent more protein than blackgram idlis. The price of soyabean idlis was also cheaper, she said." (Boxed news in the *Hindusthan Times,* Delhi, 6th January 1976 and other newspapers).

It is not understood how the Idli made by soyabean will taste as it has no fermentation which blackgram alone has. Soyabean Idlis will be welcome to scientists, but people will never touch it. Substitution of the age-old ingredients of the Idli will banish it from this world if such an attempt is ever made. Though Dosa is now made with several ingredients, Idli had always withstood its ground of purity.

Idli has made it possible to bridge the gap between the East and West. If Idli is available in London cafeterias, Americans have access to it in the Woodlands in New York, close to the UN Building. The credit for introducing Idli to the New World goes to K. Krishna Rao, the real Udupi man from Karnataka. Tokyo serves Idli along with tea, thanks to the initiative of the late A.M. Nair who settled in the Land of the Rising Sun in 1926 and passed away four years ago only. Nairsan was the last link between Rash Behari Basu, the arch revolutionary and Subhas Chandra Bose, the Netaji!

Champion Idli-eater

K. Ramamurthy who gobbled 34 Idlis in just 15 minutes in November 1976 in New Delhi is our national champion. Sweet 11-year old Swetha who swallowed as many Idlis as the summer of her life was not disappointed in the contest for the organisers gave her a special prize. Marshall will blush at the hollowness of his Law of Diminishing Returns when half-digested Idlis glide through the gullet one by one, without suffering the slightest surgery. The glutton need not worry about gastronomics or gastric troubles as the Idli balls are cent per cent harmless even if you deposit a 100 in your stomach, provided you are a little careful in swallowing them.

Idli-eating contests are held here and there every now and then without hitting the headlines. Two such contests about which we have clippings in our file are reproduced

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below : "Idliing' record. Cochin, March 27 (PTI)—The founder president of the Lok Sabha 'Bhim Club' Mr. S. Easwara Iyer withdrew from an eating contest in the face of 'sure defeat'. The burly six-footer Iyer was among 11 advocates, who took part in the contest, eating as many idlis as possible within just 10 minutes without gulping not even a drop of water. Mr. Iyer, who took only five idlis, was the first to withdraw from the contest. Thirty-two-year-old Gopakumar and James Koshy (28) were adjudged joint winners of the contest, having eaten 27 idlis each. The eating contest was held here on Tuesday as part of the annual day celebrations of the Kerala Advocates Association. Mr. Easwara Iyer was a member of second Lok Sabha during 1957-62 when the 'Bhim Club' was founded."[29]

As there was a mishap in the contest in Idli-eating in the same State (Kerala), in a small town, the news was flashed in the local newspapers. Young Prasad (23) of Kollengode (Palghat District, Kerala) died after winning a local Idli-eating contest as the spongy substance stuck up in the gullet as he thrust one after another without giving time for their smooth deposit in the stomach. The contest was held under the auspices of the Friends Arts and Sports Club, Vattekkad, in the local school grounds. The contest was on the principle that one who ate the maximum number of Idlis in two minutes' time will be adjudged the winner of the first prize. Prasad, eldest son of Mulikottu Krishnan gulped five Idlis and was declared the winner of the contest, but within no time did he fall down due to suffocation. Though he was rushed to the local hospital he breathed his last on the way. (News in the *Mathrubhumi,* Malayalam daily, Cochin edition, 2nd September 2001-gist given).

The quarrel over the preparation of the Idli batter killed two in Bombay in 1973 for which fact we quote the news from the *Indian Express* of 11th August 1973 : "Idli quarrel kills two. By a staff Reporter—Two persons lost their lives in Bombay on Thursday—all over preparing the 'Idli' ingredient. Soman, 35, a helper, it is stated, spoiled the 'idli' preparation on Tuesday, and his master Gopal Chinayya, a roadside stall-holder at Dongri in central Bombay, immediately served him a pack-up order. Jobless and without a shelter of his own, Soman came to spend nights

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in Gopal's hut-cum-stall despite the latter's objections. On Thursday night, Gopal prevented him from entering the hut which resulted in a quarrel leading to Soman fatally stabbing Gopal. He then killed himself with the same knife."

Chandrababu Naidu, the hi-tech Chief Minister of Andhra Pradesh asks : "Why should I need Rs. 2000 crores when I eat only two Idlis and one Chapati a day ? His assets are well-known : he cannot afford to eat more than what he listed. The White House did not forget to serve Idli when C. Rajagoplachariar visited the States. A dozen packs of instant Idli-mix and Idli-maker were rushed by a private firm for Mr. Jayaprakash Narayan in Seattle U.S. in May 1977. The firm said this action followed reports about difficulties in getting the South Indian delicacy in Seattle (Samachar News report dated May 8, 1977 published in the *Hindusthan Times*[30] and *Times of India* on the following day).

Idli, which originated in our stone-age days somewhere in the Chalukyan kingdom is the symbol of our chalcolithic culture as it does not come in contact with iron at any time during its preparation. Udupis and Kannadigas can no longer claim it as their own native dish as it has cut across national and international barriers. The claim of Idli for declaration as the national snack of India is being contested by Dosa for which reason we should turn our attention to that disc presently.

DOSA

Dosa made its advent when Udupi passed through an Iron Age unlike the Chalcolithic Idli. The cast iron griddle itself is the witness to this revolution in Karnatic cuisine. Ubiquitous Udupi restaurants including the latest one close to the UN Headquarters popularised this paper-thin snack. Raos and Nairs deserve kudos for introducing the delightful Dosa to the New World and the Land of the Rising Sun. Leaving aside the international aspects of the advent of Dosa, let us trace its appearance in the Tank Square which you may call Dalhousie Square or even Benoy-Badal-Dinesh Bag of Kolkata.

Dosa became a delight, we are told, in the Dalhousie Square after Independence. Meenakshi restaurant was popular when this writer landed in Calcutta on September

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22, 1955. Patrons of Dosa had, in those days as now, to wait for their paper-thin delectable wafer as these made-to-order stuff are to be served oven-fresh. The long wait at the dining table and almost always outside and the limited tiffin time allowed to the staff of the first-rate commercial establishments made many go disappointed in the fifties and sixties of the last century.

Thanks to mobile restaurants in Dalhousie Square, Chittaranjan Avenue, Park Street, Camac Street and other busy office quarters during the day time and Maidan, Central Calcutta and Bhowanipore after the dusk fall, Dosa is served on platters with Sambar by Doraiswami from Dindigal and his disciples. Their advent in particular streets at the appointed hour is not announced by their shrill cries of their commodity but by the sound of striking of the ladle on the griddle. They have a limited clientele among the Hindustanis and Bengalis. Those restaurants on wheels are equipped with Kerosene stoves and griddles. Doraiswami spatters a measured quantity of Dosa-mix on the hot griddle and spread it for a minute and roll it into a paper cone by his ladle for serving it hot on a steel plate without causing the slightest disappointment to his patrons. Doraiswami may be dirty but the Dosa is not so as it is rolled into a cone without his hand ever coming in contact with it.

Dosa at Chowringhee. "Unlike many an aggressive salesman of the city", wrote the now defunct *Amrita Bazar Patrika* in its Calcutta Notebook on 3rd March 1969, "you will find a sober Madrasi youngman almost opposite Metro cinema selling hot dosas in the evening. He arrives there about 4 p.m. with a bucketful of rice pulp, some home-made iddlis, a to-be lighted oven and the customary chatani—the central attraction of the South Indian preparations—and opens his business transactions on a left-over semi-broken wooden stall. Groups of people consisting mainly of stoutly built Sardarjis almost surround his stall in the evening and order for series of dosas at a time. The gentle Madrasi, who has recently appointed an assistant, goes on meeting their demands patiently and politely. He spreads instantly made hot dosas on a piece of plantain leaf, then folds it, looks at you to know whether you need a spoon or not (for supply restricted to 'Babus' only) and thereafter asks his assistant

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to help you with a glass of water for a clean beginning. While watching the moving splendours of Chowringhee if you start taking one (cost being 30 paise only) you cannot but opt for another if you are not conservative in the hygienic sense."

Origin of the Dosa

Dosa is the contribution of the Dravidians, especially Kannadigas, to the cuisine of India. Antiquarians are apt to quote chapter and verse from the *Manasallosa* of Chalukya king Somesvara to establish the fact that the Dosa had its origin in the remote past in Udupi as the book was written about A.D. 1130. The royal dietitian has given the recipe for the Dosa[31] thus :

Vidalam canakasyaivam purvasambhara samskritam
Tanyam taile viliptayam dosakan vipaced budhah / 92
Masasya rajamasasya vattanasya cha dosakan
Anenaiva prakarena vipachet pakatattvavit // 93

Dosaka which was shortened into Dosa is made with the same ingredients as of today and the frying on the griddle after applying a coat of oil has changed little all these centuries. The pure-white moon-disc like Dosa migrated to the Maharashtra region during the 16th century, as there is a description of it in the *Ramanuja Champu*[32] (third stabak, verse 29), composed by Sri Ramanujacharya, about 1600 A.D. Householders used to serve Dosa as a special item of the menu to honoured guests :

Abhyagamya pade pade
Savinayam samprarthito gehibhi
Sunthijirakaramatha adisurabhi
Gandakritiriddalih
Dosamandalam indubimbadhavalam
Sadyo ghrtenaplutam
Bhaktam svarnasa varnasupasa
hitam samodam asvadayan.

Ramanuja's testimony seems to imply that Dosa, as white as the lunar disc *(indubimbadhavalam)* was fried in pure ghee *(ghrtam)*.

The Dosa-mix is prepared in the same way as that of Idli batter. Cleansed ordinary mill rice (not the parboiled variety) and black gram in the proportion of 3:1 spend a

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night in cold water without ever coming in contact with each other. The black gram is allowed to have this cold bath for a longer period. These ingredients are ground separately into a fine paste and the dough is prepared by mixing them together. The Dosa-mix need not be ground to a much longer period as is the case with the Idli-mix. Electrically-operated grinders are used in restaurants and hotels. The busy housewife uses her mixy for grinding the rice and gram. The flour of the black gram is made into such a soft paste that it will waft in the air. The rice does not require to be ground to such a fine mesh. No baker's yeast is used by housewives for getting the right fermentation, except a little salt to taste. Housewives in tropical climates do not add yeast for fermentation but Madrasi maidens now settled in England and America do so as extreme coldness is not congenial for natural fermentation. Restaurateurs put in a little yeast to get quick fermentation.

Dosakallus or cast iron griddles of various sizes are available in the market to suit the housewife and the hotelier. A measured quantity of dough is poured on the griddle when it is moderately hot after applying a coat of oil so that the Dosa does not stick on when undergoing the process of frying to the required crispness. Plain Dosa is rolled into a paper cone for serving hot. Clarified butter is used instead of Sesame oil in which case the Dosa is designated *Ney* (ghee) roast. The cost of the Dosa fried in *ghee* is almost double. The griddle is kept requisitely hot by lowering or raising the temperature mechanically or manually. Sprinkling a little water on the griddle is done by experienced cooks after cleaning the hot plate but before applying a fresh coat of oil for making the Dosa every time.

Nutritional value

The nutritional value of two plain Dosas of ordinary size prepared in sesame oil weighing 100 grammes is : calories 216; protein 4.1 g; fat 9.7 g; carbohydrates 28.2 g; calcium 0.03 g; Phosphorus 0.07 g; iron 1.5 mg; vitamin A 239 I.U.; Thiamine 0.10 mg; Nicotinic acid 1.3 mg; and Riboflavin 0.06 mg. A Masala Dosa weighing 101 grammes gives you 212 calories as it contains 4.6 g; protein, 8.4 g fat, 20.4 g carbohydrates, 0.04 g calcium, 0.08 g phosphorus, 1.7 mg

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iron, 210 I.U. Vitamin A, 0.09 mg. Thiamine, 0.8 mg Nicotinic acid, 0.06 mg Riboflavin and 3.5 mg vitamin C. Dosa with Sambar (of which the ingredients are : Dhal, chillies, coriander, turmeric, asafoetida and anyone of the vegetables like Amaranth, radish, brinjal, drum stick, bitter gourd etc.) is a balanced food, moderately rich in nutrition.

Varieties

Dosas are either plain or stuffed with Masala. Plain Dosas are called Rava Dosa when *Suji* is used instead of rice. Plain Dosa prepared for home consumption is not made paper-thin. It is thick as the Uthappam sold by the Udupi restaurants, with this difference that it is very soft and delicious to go with coconut chutney. Except in posh restaurants, the plain Dosa of the Udupi variety is seldom sold in Kerala.

Masala Dosa is the one stuffed with Masala, i.e., mashed potato and onion spiced and cooked in oil. A quantity of the Masala is ladled out on the Dosa while the disc is on the griddle and then rolled into a cone. Orthodox Brahmins eschew Masala Dosa as potato and onion are taboo to them. All Dosas, whether Plain, Ghee roast, Rava (Suji) or Masala, are served with Sambar and Chutney in restaurants.

"Anyone who has visited Tamil Nadu will admit that South Indian snacks in Calcutta are not half as tasty as those available in that State", wrote the Calcutta Notebook of the *Statesman* on 11th June 1979, and added : "Besides, the snacks cost more in Calcutta. Take for instance, a masala dosa. While it is priced at 80 paise even in the best of Madras hotels, Calcutta joints charge as much as Rs. 1.50. One can get a plate of steaming hot and delicious idlis for 50 paise down South; here seldom sold for less than a rupee. Yet South Indian snacks have proved very popular in Calcutta over the years. A decade ago there were about four or five restaurants selling them in the city. Today, there are tens of them. The other day, a kabab joint in South Calcutta switched over to South Indian snacks to meet, as the owner remarked, popular demand. One reason why these snacks are so popular is that they are comparatively cheap. A friend contends that, while a Bengali dinner will not cost him less than Rs. 5 or 6, one of South Indian snacks will work out to

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Rs. 3 or 4. Besides, they are fresh, for there is no question of serving leftovers even a day later. All this makes one wonder why South Indian restaurants do not try to improve the quality of food they serve."

Rena Fonseca's "Marx and Dosas" in the *Times of India* of Bombay dated 13th May, 1980 makes interesting reading:

> Saturday morning. I drain the last few soothing drops of my 'cuppa cha' and survey the scene over the rim of my cup. The hum and buzz around me is mounting; blue puffs of smoke and snatches of socialist jargon mingling—and vaporising—with the fragrant steam of a hundred *masala dosas.*
>
> *Atmosphere :* There is an atmosphere about this place, a quality that would have done Karl Marx proud. He would have enjoyed the pulsing excitement and ferment, the heated discussions on everything from Total Revolution to ragarock to the relative assets of Ursula Address; the desparate mob of students, children of the rich and the poor, momentarily shelving differences to argue and laugh and squabble with one another, common members of a coherent whole.
>
> Much more than just another canteen, or even another college canteen. The room is crowded now, with almost every sawed log-stool rocking under a bejeaned bottom. Through the hum and blue fog, the hardworked canteen boys whizz around bearing yellow *masala dosas* and countless chipped cups of steaming tea, deftly skirting the mushroom log-tables with an ease born of long practice.
>
> There is ever-cheerful Shiva of the toothy smile, and fleet-footed little Ganesh, everyone's favourite, whose far-from-clean fingers impart a special flavour to the tea he serves.
>
> *Strategies :* This is the college nerve-centre. Here bearded, kurta-clad Marxists who've never seen a village puff their bidis and earnestly discuss dialectical materialism. Here struggling scholarship-students savour their hardwon *puri bhaji,* and fire-breathing student-politicians, between sips of scalding cha, huddle together to chart strategies for the next revolution that's going to change the world.

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A meeting of minds. (Not just minds, either). The striking up of acquaintances, the cementing of lifelong friendships.

Warm : My attention is arrested by a friend sitting at the far end of the room. She catches my eye and shouts a greeting, and I smile and wave back. The exchange leaves me feeling good. Warm Heads turn as an exotic youth flounces in, resplendent in floppy, bow-tied pants and a single dangling jade ear-ring, followed by a gaggle of giggling freshers. Somewhere, someone is strumming a guitar and singing softly. It's a good day to be alive.

Dosa has become the hot favourite of the Ditchers, as Calcuttans are still called by diehard historians. "Tasty Masaladosa : trial solicited" reads a signboard in front of a co-operative restaurant in Bow Bazar Street, near Sealdah Station. Reservation of seats for Sundays in the Madrasi restaurants in South and Central Calcutta is more difficult than getting a seat or berth in South-Eastern Railway's Madras Mail during the Puja holidays. Sindhi, Panjabi and Marwari ladies swarm these dingy restaurants on Sundays leaving little room for the votaries of this stuff from the far South. The table talks of these ladies sometime take hours together and the consumption of a single Masala Dosa is their only pre-occupation in the forenoon, complains a restaurateur.

Thanks to the enterprise of Doraiswami and his disciples the Masala or its paper thin cousin is now available to our folk at the Maidan. They do not serve Dosa with cheese and mushroom as is done in the city's reputed hotels and restaurants, but Vada, Sambar, Dosa, Idli and Chutney are their five star attractions. The price of the instant Dosa is less than half in the Maidan that charged by posh restaurateurs or hoteliers.

The Dravidian Dosa has bridged the gap between the Hindustanis and Madrasis and it is a delight to the people of all ages and all climes when it is served hot with steaming Sambar. Hindustani ladies ask for more cups of Sambar and Chutney than is admissible for a plate of Dosa which are charged by the boys. Adulteration is rampant in the preparation of Dosa.

The chutney from coconut shavings by grinding it softly

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and flavouring it with mustard, cumin and coriander seeds is the ideal combination for eating the Dosa, whether it is plain or stuffed. As coconuts are costly and people like to consume more and more of this chutney, genuine chutney is rarely served in any Calcutta restaurant.

The preparation of the Dosa leaves much to be desired in the so-called Madrasi restaurants and other eating establishments in Calcutta as the application of slow fire is not practicable on account of the use of second grade coal in the oven. Moreover, little care is taken to clean the rice and black gram before they are soaked in cold water for the night. As a result, few true-born Madrasis (people hailing from the erstwhile Madras Presidency comprising Tamil, Telugu, Kannada and Malayalam speakers) patronise the so-called Madrasi restaurants unless he be a bachelor or newcomer. In fact the city's Madrasi restaurants thrived by cashing in the good name of this ancient Kannada dish. K. Krishna Rao, the true-born Udupi man, wanted to restore the purity of Idli and Dosa in Calcutta by opening his Woodlands. His Woodlands restaurant or hotel in the fire-ravaged (April 2002) Firpo, had a short-lived existence and he had to close it down due to labour trouble. What the *Statesman* wrote about the event on 20th November 1978 in its Calcutta Notebook is reproduced here ;

"Dosa & Memory—Would you ask for a rossogolla in Russia ? Or a dosa in Dusseldorf? Or a curry in Kensington ? An Englishwoman taken to a Calcutta restaurant noted for its Mughlai dishes announced in her clear carrying voice that she wanted only fried fish and chips. Some of the diners sniggered. But the steward had to be polite. Without even a frown on his face he took down her order. She got her fish and chips and said it was not quite up to the standard she had expected, since the place has a reputation for good food. Calcutta is going to take its revenge. What used to be Firpo's balcony will be opening next year as a South Indian vegetarian restaurant. No doubt the dosas will be crisp and paper thin, but will they be able to wipe out the memories of the Continental cuisine and atmosphere that made the place so famous many years ago ?"

The popularity of the Dosa is on the increase which fact is evident from the fact that not only the Madrasi but even

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Bengali restaurants in the city list Dosa and Idli in their Menu cards or boards. The day will not be far off when the Chinese too start selling Dosas and Idlis as they are the most inoffensive snacks to the stomach. The enterprising Marwaris were tipped of the vast potential of the trade in this commodity in the 80's of the last century and a Marwari opened a shop in the crowded Bara Bazar for selling Masala Dosas. Enterprising businessmen have already started restaurants in Washington and other capitals of American States.

Masala Dosa in Washington

The *Indian Express* man from Washington filed the following story for his paper on July 5, 1981 : "Masala dosa hot favourite in Washington. Express News Service/ Washington, July 5. — Americans who discovered masala dosa in South India are now rediscovering it in many of their cities, including Washington. The South Indian delicacy draws lyrical praise today from Spencie Love of the *Washington Post* who gave the recipe for fellow Americans. Spencie Love says that the masala dosa captures 'the immense blue sky and hot sunlight, those pungent aromas and intense colours'. Masala dosa, she explains to her readers, 'are very thin, golden crisp pancakes at least, two feet long rolled up tightly and filled with spicy potato curry. They are customarily served with sambhar, a hot exotic vegetable soup and coconut chutney. Masala dosas are most pleasurably eaten in a setting reminiscent of Southern India—a bare concrete floor underfoot, a ceiling fan circling. There are two places in Washington DC which serve masala dosa or dosai. One of them is owned by a Gujarati who told the *Indian Express* that he had serious reservations about adding onions but at the insistence of the cook, he agreed to make that one concession to the otherwise onion-less menu in his restaurant. The second restaurant is South Indian-owned. Many of its customers are mediators who dislike onions. However it too decided that like a horse and carriage the potato and the onion go together in the folds of the masala dosai."(*Indian Express,* Bombay, 6th July 1981).

If Gujaratis have made Masala Dosa available in the

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capital of the United States, they deserve credit for finding a place for Dosa in the Book of Records.

'Dragon' Dosa enters Guinness Book : "Ahmedabad, April 16 : The 25-ft-long dosa prepared by Sankalp Restaurant, Ahmedabad, today entered into the Guinness Book of World Records for being the largest dosa on offer in the world and received a certificate from the Guinness Book of World Records. The largest dosa had been prepared on a special 27 ft. tawa weighing 3000 kg, specially fabricated under the supervision of expert engineers from Jaffna, Sri Lanka.

For homogeneous supply of heat while cooking, 16 cooking gas burners were lit simultaneously beneath the tawa. A team of 16 cooks got into action immediately to spread about 7.5 kg of batter.

This delicacy was then served with steaming hot sambar and fresh coconut chutney.

The cost of the 'dragon' dosa was Rs. 5,000, he added. UNI. *(Indian Express,* Cochin Edition, 17th April 2001; *Mathrubhumi,* Malayalam daily, Cochin edition, 17th April 2001 and other newspapers).

The name of Chathan of Kottapuram (Palghat district, Kerala) must find a place in the Guinness Book of Records, for he ate 35 Dosas at a go!

"An idler's gluttony. Palghat, Aug. 8 (Samachar)—Chathan (36), an agricultural worker ate up 35 dosas in a sitting yesterday and walked with the wager of eight Chicken offered by his challenger. Chathan, killing time in a tea shop in pouring rain at Kottapuram, 50 km from here had been asked by his friend Sankaran, whether he could gobble up an 8-inch high stack of dosas in return for Rs. 50 or eight chicken plus the price of dosas. Chathan accomplished the feat to the dismay of his friend." (Published in the *Hindusthan Times,* New Delhi, front page, 9th August 1976, 'An idler's gluttony' and the *Times of India,* 8th August 1976, Bombay edition, 'Man eats 35 dosas at a go', 'in brief' column).

Thirty-six brands

Pai brothers of Cochin have earned a name within six years by selling 36 brands of Dosas. Their story of success

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from rags to riches is well-known to the people of Ernakulam. They have started a branch of their business empire in Dosas in the Gulf countries too. Narasimha Pai, Purushothama Pai, Ananta Pai and Sivananda Pai who started selling Dosas in the pavements of Ernakulam are now well-established in their Lakshmi Bazar shop. The family members of the four Pais are all engaged in various departments of Dosa-making and they see to it that their customers get the genuine stuff of Udupi even if they sell it under different brand-names. Kanchipuram Masala, Butter Masala, four-in-one, etc. are the brands established by the Pai Brothers for their Dosas. Dosa means Pai in Cochin and Pai means Dosa in the town.

Unlike Idli, which has retained its size, shape and purity all these years, Dosa has changed its names and ingredients that go for making it. Kannadigas may disown Dosa if its fair name is prostituted.

Sambar, which has become indispensable in restaurants with Idli and Dosa, is more than Tamarind water. This is not a dish of Carnatic origin and we shall be excused here if we skip over the subject.

RASAM

Rasam is a pure appetising fluid and the ancestor of Sambar. The western world came to know of Rasam under its tongue-twisting designation Mulligatawny in 1784. Since then the word has found its place in English dictionaries. Mulligatawny is the English style of writing and pronouncing our humble *Mulagu* (pepper) and *tanni* (water).

MULLIGATAWNY—*Hobson-Jobson,* that indispensable Anglo-Indian dictionary says the name of this well-known soup is simply a corruption of the Tamil *milagutannir,* 'pepper-water'; showing the correctness of the popular belief which ascribes the origin of this excellent article to Madras (Presidency). The word got into the English language from the song of a Gentleman of the Navy (one of the prisoners of Hyder Ali in the Bangalore Jail) published in the *Calcutta Gazette* of 1784, the relevant stanza of which reads :

In vain our hard fate we repine;
In vain on our fortune we rail;

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On Mullaghee-tawny *we dine,*
Or Congee, *in Bangalore Jail".*

A second quotation dated 1823 reproduced by *Hobson-Jobson* reads : "...in a brazen pot was *mulugu-tanni,* a hot vegetable soup, made chiefly from pepper and capsicums". (E. Hoole, *Madras, Mysore* etc. London, 1844, p. 249).

Rasam is now represented by the vulgar Mulligatawny. "But *rasam* is pre-eminent, not merely because it has engaged the intelligence of the scientists of Uttar Pradesh. It conquered the phlegmatic men who once ruled the earth from the banks of the Thames. 'Mulligatwani' is not just an imperial relic today. In his book, *Raj,* Mr. Michael Edwardes gravely includes it among the benefits Britain has received from its Indian connection. 'Mulligatauny' is just another name for 'rasam'—'mulagu' and 'tanni'. There is this to be said of 'mulligatawny' in spite of all its awkward syllables. It brings tears to the eyes of nobody consuming it as the treacherous 'chilli' did on a memorable occasion. Mr. Jos Sedley, the Collector of Boggleywallah, in Bengal, was in England on leave and one day he offered his sister, Amelia, a 'chilli' to taste. The poor woman was misled by the name. She thought it would be something chill on the palate. The cruel story may be read in Thackeray's *Vanity Fair".* This concluding part of an Editorial from the *Indian Express* dated 12th August 1971 is reproduced here, reserving the introductory part for another occasion.

When President V.V. Giri visited Rumania and Czechoslovakia in October 1973, the ingredients for making Rasam also accompanied him ! "When President Giri travelled to Rumania and Czechoslovakia earlier this month, a special mini-kitchen was set up in the chartered Boeing 707 to prepare the kind of meals which members of his family accompanying him—Mrs. Saraswati Giri, their son, Mr. Shanker Giri, M.P., and two daughters—relish. During the flight the President and family were served meal in *thalis* in the traditional style. The aircraft carried enough provisions and condiments for such preparations as *sambhar, rasam* and *dosas.* Mangoes, Simla apples, Nagpur oranges and *burfee*—all brought from India—were served at Mr. Giri's banquet for the Rumanian president. Both in

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Bucharest and Prague Mr. Giri drank a mango juice toast to the health of the two presidents."[33]

Rasam is now served in the Railway restaurants and dining halls, but it is not done so in the speeding superfast trains from their pantry cars. A plea for serving Rasam in the trains originating from, and terminating at, capitals of the Southern States was made thirty years ago. "Plea for 'rasam' in the menu.—The spicy South Indian rasam found an ardent supporter in the Congress (O) member T.V. Anandan in the Rajya Sabha today. Mr. Anandan was pleading for re-introduction of dining cars on the Grand Trunk expresses so that this dish, which had not only 'national but international repute', would not be missed by the passengers travelling to and from the south. Mr. Anandan's plea was supported by Mr. Yashpal Kapur (Cong.), but he said he would like to have one more item—fish. He said if the railways could introduce deep-freeze containers for transportation, fish available in plenty in Kerala and West Bengal could be brought to the northern cities also."[34]

Thirty years ago instant Rasam was an impossibility. Thanks to the labours of scientists in Uttar Pradesh, a formula was perfected in 1971 and let us read the news : "Instant 'rasam'. Lucknow, Aug. 8.—Uttar Pradesh fruit utilisation directorate has developed a recipe for 'instant rasam' from dehydrated vegetables and spices, director S.S. Teotia said here today./ Dr. Teotia said that the 'rasam' could be prepared just by pouring hot water into a glass containing the 'rasam' tablets or granules like the manner in which instant coffee was prepared./ He said the instant 'rasam' had all the ingredients used in South India and was prepared out of dehydrated vegetable powder, pigeon-peas dal (arhar), spices, mustard fried in vegetable oils and curry neem leaves". This United News of India report was published in the newspapers all over India on August 9, 1971 and our source is the *Patriot* of New Delhi.

The editorial comments of the *Indian Exrpess* (12th August 1971) under the caption 'Appetising Fluid' should not be missed by our readers in this connection : "A recipe for what has been called 'instant rasam' has been developed—but in an unexpected place. One would expect

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the recipe to come from Tamil Nadu, the home of the appetising fluid in question. In fact, it has been developed in Uttar Pradesh by that State's Directorate of Fruit Utilisation. The fluid's conquest of the hearts of gourmets and of those to whom it is a sustainer of life, who live on the banks of the Cauvery, dates from a long time ago. It has now emerged triumphantly on the banks of the Gomti, and the scientists of U.P. have discovered a way of making it available at gratifyingly short notice. In Lucknow and other places in U.P. evidently there are many persons who cannot wait to fall upon the fluid and lap it up. (Para) The Tamil 'rasam' is but one of the food preparations which have conquered the rest of the country. The pride of place perhaps goes to 'sambar'. In the hotels of Connaught Place and elsewhere in Delhi one has seen and heard bearded warriors from Punjab call for this fluid, which is slightly thicker in the making than 'rasam', much as Englishmen call for beer in a pub. South of the Tungabhadra 'sambar', like 'rasam' is not a dish in itself; it only helps to create one. But on the banks of the Jumna it has been elevated to unmixed dignity. Grandmothers, who in the South warn their grandchildren not to drink 'sambar' will be flabbergasted at the guzzling in Delhi. Their gastronomic visiòn is limited. They do not know their own 'sambar' well enough. 'Dosai' and 'Vada' are two other gastronomic conquerors from the South" (the last para has already been quoted above). Sambar may be ascribed to Tamil Nadu, but Rasam had its origin in the land of Karnataka, for we have its first reference from Bangalore.

Sri Aurobindo and Swami Vivekananda were votaries of Rasam. We have already seen the Swamiji's comments on his trusted Alasinga's partiality for "Mysore Ramanuja Rasam". Sri Aurobindo made Pondicherry famous and certified that Rasam has a celestial taste! An editorial from the *Indian Express* dated 26th September 1972 under the caption 'Tamarind Water' is brought to the notice of our readers so that they will turn to his collected works.

> "The pungent preparations of the South could not receive his blessings, except the 'rasam'. When on his arrival in Pondicherry he was given 'rasam', he enjoyed it very much and said in our talks, 'it has a celestial taste' ".

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The conquest of what is dryly called a "kind of pepper water with tamarind juice" is thus chronicled in the book, *Twelve Years with Sri Aurobindo* by Nirodbaran (Sri Aurobindo Ashram, Pondicherry). A volume could be written on this celestial article of diet. It gained immortality in Anglo-Indian chronicles as "mulligatawny", a centepede of a word which fails to hide its all too obvious Tamil source. "Griffins", or newcomers of India from Britain, rejoiced in it no less heartily than "lobsters", or the antiquated fossils who had spent years in India. The taste was carried to Cheltenham and other resorts of retired Angló-India. It now appears that it could conquer not only philistines but also mystics.

The rasam, however, is only a liquid and, being non-alcoholic, entitled to none of the libations to Bacchus. An article of food about which poets might rave and even sages lick lips in anticipatory joy must be a solid. Hence the trans-Vindhyan conquests of the "idli". In the restaurants of Connaught Place, in the hotels of Chowringhee, in the fashionable homes of the Marine Drive no less than on the banks of the Musi and in the shadow of Mr. K. Hanumanthaiya's Vidhana Soudha is this divine solid consumed in enormous quantities. Some neophytes misconceive its purpose. They drink the 'sambar' supplied with it to set off its taste much as the olive supplied with wine in ancient Greece in such immoderate quantities that one wonders whether they hold the idli or the sambar to be the main ingredient of their enjoyment. Possibly this is no quibble. Together, the idli and the sambar constitute a dish for the gods. The "vada" too is gaining in popularity in northern latitudes.

The important point about these four dishes is that they are not delicacies like the "rasagulla" of illustrious Bengali fame. They are just ordinary articles of diet. They are nothing if not democratic. Possibly they are socialistic too. But even a socialistic article of food has its arcane of preparation. In the original home of the idli, Tanjore district in Tamil Nadu, the method of preparing it was understood to a nicety. Today possibly it is prepared better in Delhi than in Mayavaram. But

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in its Tamil heyday the idli was truly celestial. It formed the part of the Tanjore way of life. The rich landlord, lord of a thousand acres by the Cauvery, savoured life to the lees. Nothing but the best would serve him.
It was for him that the best kind of idli, wafer like, dazzlingly white, delightfully hot to the touch, was prepared by his chef, who was the lord of his particular creation. Landlord and chef have disappeared, and the idli has crossed the Vindhyas and the Ganga and today resides on the banks of the Jumna".

Fast and Instant food is the motto of the younger generation today (2002 A.D.) and Instant Mixes for Rasam and Sambar are available for such of the housewives who care less for quality and more for formality. The Central Food Technological Research Institute, Mysore, developed instant mixes for rasam and sambar, two South Indian delicacies early in 1977. The National Research Development Corporation (NRDC) was sanguine that these mixes would be a boon to the housewife who generally has to use various ingredients to prepare these dishes. Instant mixes were not available in the market in the 1970's though some spice mixtures were sold as rasam and sambar powders. About 500 kg of each of Rasam and Sambar mixes prepared at the Central Food Technological Research Institute were found to meet the requirements of consumer acceptability after sensory evaluation studies in April 1977. It normally takes about an hour for a housewife to prepare Rasam and instant mixes will enable her to prepare the liquid within five minutes by boiling the stuff. The National Research Development Corporation released the know-how for 84 processes for entrepreneurs in August 1978 including the technique for instant Rasam and Sambar. Those who do not want Instant Rasam Mixes, here are the recipes for different kinds of that appetising liquid. Sundari Narayan[35] is our guide in this Kannada culinary secret :

"When you are in for a light meal rasam gives you a helping hand. Rasam can be made in different ways as follows.

Dal : Ingredients : 1 cup cooked thuvar dal, a small ball tamarind (about 70 gms.), salt to taste, 1 tablespoon coriander seeds, 1 or 2 red chillies (according to taste), a

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tiny piece of hing (asafoetida), ½ teaspoon mustard, ½ teaspoon oil, a few coriander leaves.

Method : Take out the juice of tamarind with two cups of water. Add salt. Grind coriander seeds, red chillies and hing to a smooth paste, add to the tamarind water. Finely chopped tomatoes can also be added. Boil.

Beat the dal, add one cup water to it. When the tamarind water is well boiled pour dal into it. Bring to the boiling point (do not boil) remove from fire. Fry mustard in oil. Add to rasam. Add chopped coriander leaves.

Masala : Ingredients : 1 table-spoon coriander seeds, ½ tablespoon bengal gram dal, 2 red chillies, thuvar dal and urad dal 1 teaspoon each, jeera, pepper, fenugreek ½ teaspoon each, a tiny piece hing.

Method : Fry the above masala in ½ teaspoon oil. When it turns brown in colour remove from fire and powder well. Make rasam as stated before adding this masala powder instead of coriander paste.

Pepper : Fry one teaspoon pepper, one red chilli and a tiny piece of hing in a little ghee. Grind to a paste. Add kadipatta and coriander leaves for flavour.

Lime : Ingredients : 1 cup cooked thuvar dal, 2 green chillies, juice of one lime, salt to taste, a tiny piece of hing, ½ teaspoon mustard, ½ teaspoon oil, few coriander leaves.

Method : Beat the dal well. Add three cups water. Add salt, hing, and finely chopped green chillies. Boil. Remove from fire. Fry mustard in oil, pour over the dal water. Squeeze the lime into it just before serving. Garnish with chopped coriander leaves.

Pepper-jeera water : Coarsely powder one teaspoon pepper and one teaspoon jeera. Put it in a vessel. Pour three cups water into it, add salt, two-inch piece tamarind and boil. Remove from fire. Add kadipatta. Fry ½ teaspoon jeera and ½ teaspoon mustard in a little ghee. When the mustard stops spluttering add to the pepper water.

To make flavoured Rasams, make any one of the above stated rasams. After removing from the fire allow it to cool for a few minutes. Add 10 drops rose essence for rose flavoured rasam, add few orange rinds for orange flavoured rasam, and fresh pineapple cubes for pineapple flavoured rasam.

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Conclusion

Idli, Dosa and Rasam originated in Karnataka in prehistoric times and Udupi was the custodian of the secrets of the recipe of these Dravidian dishes. These delicacies retained their original flavour till our Independence. Idli retains its purity even today, but Dosa has changed its ingredients. Rasam has not been much changed. South Indians in Kolkata can legitimately take pride in the fact that they were in the forefront to popularise these dishes in the metropolis.

NOTES AND REFERENCES

1. This Chapter is a revised version of two articles contributed by the author to the *Hindu* of Madras in 1972 (Iddali-Delectable Dish, July 30 & Dosa—a favourite Dish — August 6). These articles were translated into Telugu and other regional languages.
2. Palas were probably indigenous rulers who had, on several occasions, taken wives from Rashtrakuta and Kalachuri dynasties of Western Karnataka and they had contingents of Karnataka warriors in their armies, as we have already seen in Chapter 1. The Senas, Brahma-Kshatriyas, hailed from Karnataka and ousted the Palas.
3. Sircar, D.C. (ed.), *Social Life in Ancient India,* Calcutta University, 1971, pp. 4, 99-100.
4. Sircar, D.C., *op. cit.,* Sobhana Gokhale, 'Annabhoga in the Manasollasa', p. 99.
5. Sircar, D.C., *op. cit.,* Sobhana Gokhale, 'Annabhoga in the Manasollasa', p. 98.
6. A printing mistake for black gram ?
7. Read P.C. Rama Iyer (Ponnani Rama Iyer) who started his eating establishment in Paddapukur Road (Bhowanipore), way back in 1922 or so. C.V. Rama Iyer from Chittoor-Manjapra (Palghat district) whose Komala Vilas is still going strong was his employee, we are told.
8. The author used to take two meals in the morning and evening from three South Indian hotels (Kesavan's Lodge at Park Side Road, Mysore Lodge opposite to it and P.C. Rama Iyer's hotel at the crossing of Rash Behari Avenue and Lansdowne Road in 1955-56 @ Rs. 30 per month. The very first meal he took in Calcutta (from a Punjabi

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restaurant at the crossing of Mission Row and Chittaranjan Avenue) consisting of rice, vegetables and Chappatis to full stomach cost him six annas or 37 Naya Paise on 22nd September 1955.

9. Pattiamma hailed from Koovappady, a nearby village of the author's native place. The history of South Indian hotels in Calcutta was published in several instalments by the author in *Sajit* and other popular Calcutta prints.
10. The area south of Bhowanipore was developed by the Calcutta Improvement Trust only after 1920. Even the Lake Market was constructed by the Municipality only in 1926-1930, and the hoteliers named here cannot be pioneers. The first South Indian hotel was started by a Kannadiga in the 1930's in Chittaranjan Avenue (Central Calcutta). Ananda Bhavan, Madras Restaurant, Kamala Vilas, all owned by Kannadigas are even today situated in Central Calcutta.
11. Page 9.
12. Kesavan's Lodge (18A Park Side Road, owned by Kesava Iyer and T.N. Rama Iyer), P.C. Rama Iyer's hotel, Tara Mahal (Tara Road - owner Narayana Iyer), Ramakrishna Lunch Home (Hazra Road - Pattiamma's hotel), Murugan's Lodge (Lake Road) etc. have closed down. Komala Vilas is no more serving food. This is the condition in April 2002.
13. P.K. Gode, 'Studies in the history of Indian Dietetics—History of the dishes of Idli and Dosa'. *Indian Linguistics,* vol. 16, November 1955, and *Indian Linguistics,* vol. 17, June 1957, Taraporewala Memorial Volume, are our authorities for Sanskrit quotations.
14. *Indian Linguistics,* vol. 17.
15. *Manasollasa,* Chapter on Annabhoga, vol. II, pp. 115-136, slokas 99 & 100. Idarikas or Idlis were prepared from the fermented fine flour of *masa* (beans) made into small circular balls which were cooked and then spiced by the use of powder *maricha* (black pepper), ghee, hingu (asfoetida) and the powder of the jiraka (cumin seeds).

16 & 17. *Indian Linguistics,* vol. 17.

18. *Supasanahacaria* (edited by Har Govindadas, Banaras, 1918-19). Lakshmanagani was pupil of Hemachandra.
19. *Indian Linguistics,* vol. 17.
20. *Rugmini Swayamvara* 14, 119. Poem written in A.D. 1571. Quoted in the Marathi *Sabdakosa,* vol. I, 1932, p. 311.

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21. Verse 29 of the third Stabaka of *Sri Ramanuja Champu* edited by P.P.S. Sastri, 1942, p. 39.
22. First Parichcheda of the MSS on folio of 19.
23. Date & Karve, *Marathi Dictionary* & Marathi *Sabdakosa* (1932), vol. I, p. 310. *Rddhipuravarnana* edited by G.K. Deshpande, 1929.
24. The nutritive value of Idli with Sambar may be found in any standard scientific work on food. Possibly our information is culled out from M.S. Swaminathan's *Our Food,* a textbook meant for Home Science students.
25. Kantha Joseph, M. Narayana Rao, K. Indiramma, M. Swaminathan & V. Subrahmanyan (CFTR, Mysore), 'Studies in the Nutritive value of Idli fortified with Indian multipurpose food', *Journal of Scientific & Industrial Research,* vol. 20C (1961), pp. 269-272; table on page 270.
26. R. Radhakrishnamurthy, H.S.R. Desikachar, M. Srinivasan & V. Subrahmanyan (CFTR), 'Studies in Idli Fermentation, Part II—Relative participation of Black Gram flour & rice semolina in the fermentation', *Journal of Scientific and Industrial Research,* vol. 20C (1961), pp. 342-344.
27. Kadkol, Desikachar & Srinivasan (CFTR), 'The mucilaginous principles in Black Gram', *Journal of Scientific & Industrial Research,* vol. 20C (1961), pp. 252-53.
28. *Indian Express,* Tuesday, 24th November 1998. 'Science Express' section.
29. The Agency report as published in the *Hindusthan Times,* New Delhi, 28th March 1980.
30. The *Hindusthan Times* boxed the item on 9-5-1977 and captioned the news: 'Iddlis for JP'. The *Times of India* captioned it, 'Idli Mix rushed' and printed the news in bold letters on 8th May 1977.
31. *Manasollasa,* Annabhoga, (vol. II, p. 119).
32. *Ramanuja Champu* edited by P.P.S. Sastri, 1942, p. 39.
33. *Times of India,* 25th October 1973, 'Notebook', Sambhar and Rasam.
34. *Hindusthan Times,* 6th March 1973, UNI report.
35. The recipe 'Rasams to the rescue...', probably is borrowed from the *Sunday Standard* of Indian Express dated 11th March 1973. The clipping was inadvertently filed by us without indicating its source.

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CHAPTER 7

TIPPOO SULTAN'S HEIRS IN KOLKATA

There are no less than 30 members belonging to Tippoo Sultan's (regnal title of Fateh Ali Tippoo, "Tiger of Mysore") family living in Calcutta today and their forefathers were the first Kannadigas or people of former Mysore and present Karnataka State to be settled in the metropolis. Twelve sons of Tippoo and the Sultan's Begums lived and died in Calcutta and their descendants and relatives are living in the southern part of the city. Sahebzada Mohammed Hussain Shah (9 Acharya Jagdis Chandra Bose Road, Kolkata-700 017) was the Secretary of Mysore Family Fateha Fund Committee. Sahebzada Mohammed Maqbul Alam (2 Prince Anwar Shah Road, Kolkata-700 033) is the head of the Mysore family in Tollygunge. The Mysore Family produced three Sheriffs for Calcutta, constructed several mosques, one family and one public cemetery for Calcutta and owned vast properties in Tollygunge which included the lands of Tollygunge Club, Golf Club and Shaw Wallace House in Dalhousie Square. Tippoo Sultan's throne, sword and the entire Palace Library are preserved in Calcutta. Though the Treaty of Partition of Mysore set apart two lakhs of Star Pagodas in 1799 for the maintenance of the families of Hyder Ali and Tippoo Sultan, which swelled to Rs. 57 lakhs in 1855, the sad fact remains that there are today indigent members of the Mysore family who live in abject poverty. The spirit of Tippoo is what sustains them even if two of his heirs take up plying rickshaws for making both the ends meet.

"Mr. Roshan Baig, Minister of State for Wakfs of Karnataka, who arrived in Calcutta from Bangalore on

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Wednesday to find out the condition of the descendants of Tipu Sultan in the city met two widows of the late Hyder Ali, one of the descendants of Tipu Sultan in Chetla during the day. Mr. Baig said that he was moved to tears seeing the plight of the two women. 'They are so poverty stricken that they could not offer even a cup of tea to me', he said. Mr. Baig will meet some of other descendants of Tipu Sultan on Thursday. Mr. Baig made it clear that he could not promise any financial help or assure rehabilitation to them. But he would submit a report to his Government on the matter", wrote a Staff Reporter in *The Statesman* on 6th April 1989 under the caption 'Tipu's descendants'. Neither the Government of Karnataka nor the Centre has taken steps to rehabilitate the indigent heirs of Tippoo Sultan and his brother now living in Calcutta. The circumstances leading to the settlement of Tippoo Sultan's progeny in Calcutta will not be uninteresting to their brethren here and their kinsmen in Karnataka and Tamil Nadu.

TIPPOO, THE SULTAN OF MYSORE

Tippoo Sultan (1749-1799) fought valiantly against British imperialists and courted a soldier's death with his sword in hand and his horse nearby in the afternoon of 4th May 1799 at the fort of Seringapatam (=Srirangapatanam). On the fateful day of May 4, 1799 Tippoo inspected the ramparts of the fort on his horseback and ordered repairs.[1] Tippoo returned to his choultry for the day's business. While he was eating lunch, the news came that one of the ablest and most loyal of his commanders, Sayad Ghaffar, had been killed by a cannon ball. Tippoo pushed away his plate, washed his hands and mounting his horse, rode to the breach in the fort wall. He saw the British army pouring into the fort like a tide. He was facing Dunlop's division. Dismounting from his horse, he tried to rally his troops and fought along with them in the thick of the battle as a common soldier. He was dressed in a light-coloured jacket,[2] with trowsers of fine chintz, a sash of red silk, and a rich turban. He wore two embroidered belts with precious stones in one of which was his sword and from the other was suspended a cartouch box. He had also tied on his right arm a talisman, composed of prayers and verses of the Koran, enclosed in a silver case.

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As Tippoo was crossing to the gate by the communication from the outer rampart, he received a musquet-ball[3] in the right side, nearly as high as the breast; he however still pressed on, till he was stopped, about half way through the arch of the gateway, by the fire of the 12th Light Infantry from within, when he received a second ball close to the other. The horse he rode on, being also wounded, sunk under him, and his turban fell to the ground. The Sultan was implored[4] by his servants to make himself known to the English who had entered the gate after receiving the first two shots : this he disdainly refused. When some Europeans entered the gateway at 2.30 P.M., the Sultan was completely exhausted. One of the soldiers seized his sword-belt (which was very rich) and attempted to pull it off, but the Sultan who still held his sword in his hand, made a cut at the soldier with his remaining strength and wounded him about the knee, on which he put his piece to his shoulder, and shot Tippoo through his temple, when he instantly expired.[5] The name of the soldier who shot the Sultan dead at point blank is not on record.

General Baird who entered the fort without opposition had to pull out Tippoo's body from hundreds of cadavers.[6] Tippoo could easily be identified from his moustache[7], short neck, rather corpulent body of about five feet eight inches, square shoulders, limbs small particularly feet and hands, eyes full and large with arched eyebrows and an aquiline nose. The complexion was brown and the general expression of his countenance was not devoid of dignity. "When the body of Tippoo was brought from under the gateway his eyes were open and the body so warm, that for a few moments Col. Arthur Wellesley and myself (Gen. Baird) were doubtful whether he was not alive; on feeling his pulse and heart the doubt was removed. He had four wounds, three in the body and one in the temple the ball having entered a little above the right...lodged in the cheek."

Tippoo, the Sultan of Mysore, is the only ruler who chose to die in the battlefield for defending the integrity and sovereignty of his country in our chequered history, without joining hands with the British unlike the Marathas and Nizam. Tippoo, who sent an embassy to Louis the XVIth and corresponded with Napoleon in an effort to purge India

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of the British menace, protected the Jagadguru Sankaracharya of Sringeri from Maratha despoilation, endowed several Hindu temples with lands, got Catholic priests from the Archbishop of Goa to minister to his Christian subjects, and obtained recognition of his rule from the Osmanali Caliph at Constantinople, was given a decent state burial with full honours by the British on 5th May 1799 afternoon. He was laid to rest by the side of his parents. Hyder Ali and Fatima Begum.[8] A contemporary account reads :

"In the beautiful mausoleum erected by Hyder-Ally, near Seringapatam, which will long remain a monument of British discrimination and justice, are interred the above personage in the centre, the mother of Tippoo on the right hand, and Tippoo himself on the left. A tumulus of mason work, in the ordinary form, covers the latter; and opposite to it, on the outside of the door, appears, in a conspicuous situation, the following inscription, the last line of which, analysed agreeably to the Ubjud, demonstrates that Tippoo Sultan fell in a holy war, in the Hejirah (year) 1213. In Roman characters it may be rendered thus :

Tippoo Sultaun choo kurd uzmi jihad,
Hukh bu o munsubi shuhadut dad;
Sali tareekhi o Shubeer bijust,
"Hamee e deen shuhi zumanu birust".

Gooftu Sy-yud Abdul Khader Shubeer tukhullus.

And a literal translation will prove nearly as follows :

As Tippoo Sultaun vowed to wage a holy war,
The Almighty conferred the rank of martyrdom
upon hij, the date of which Shubeer declares thus :
The defender of the faith, and the sovereign of the world, hath departed.

Composed by Sy-yud Abdul Khader, called poetically Shubeer.

Dr. John Borthwick Gilchrist[9] to whom we are indebted for the above translation, would render the epitaph into English thus :

When Tippoo vowed to raise the Crescent's fame,
And on the holy war Fate seemed to frown;
He, Sultaun-like, preferred a deathless-name,

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And left an earthly—for a Martyr's crown.
Mark here the date of that exchangee below
Sealed by his blood in Shubeer's brilliant lines;
Whence future ages shall admiring know,
"A heavenly star, our Faith's Defender shines".

Mrs. Indira Gandhi, the late Prime Minister of India, visited the mausoleum of Tippoo Sultan on 5th May 1973 and the *Times of India's* report dated, Mysore, May 5, will not be out of place here : *"Indira pays tributes to Tippu Sultan.*—The Prime Minister, Mrs. Indira Gandhi, yesterday paid her homage to the memory of the warrior-martyr Tippu Sultan, who died 174 years ago. She visited the historic town of Srirangapatnam and the summer palace of Tippu. She watched the murals depicting scenes of wars in which Tippu was involved./ At the museum she was shown gold coins of Tippu, a gold Chronometer belonging to him as also two silver cups presented by Tippu to the Sri Ranganathaswamy temple. /Later the Prime Minister visited Gumbaz, where Tippu and his parents Hyder Ali and Fatima Begum, are buried. She presented velvet clothes to be spread on the three tombs. / Later speaking at a public meeting, Mrs. Gandhi paid tributes to the great historical figure. / The Mysore chief minister, Mr. Devaraj Urs, said the Union government had agreed to issue a postage stamp in honour of Tippu Sultan to coincide with his 175th death anniversary. / Prince Haider Ali Shah, sixth descendant of Tippu Sultan, also addressed the meeting". The picture of Mrs. Indira Gandhi snapped at the tomb of Tippoo Sultan at Srirangapatnam, on Friday, was also printed in the same paper on the same day.

The fort of Seringapatam was looted by the British soldiers without any let or hindrance. Even the Zenana was searched for treasure, the news of which reached Lord Wellesley and the Governor-General rebuked the army for such a mean indulgence. The captured fortress contained vast quantities of treasure. "Part of the Sultan's jewels later tastefully composed the insignia of St. Patrick, presented to the Marquis of Wellesley. His brother Arthur was invested as Governor of Seringapatam. For a brief interval the army indulged in an orgy of looting. Gold ingots changed hands for a bottle of brandy. One judicious Scot

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acquired the Sultan's jewelled armlets at a modest price from another, not so judicious. What was left of the remarkable throne of this remarkable man stands in the throne room of Government House (Raj Bhavan), Calcutta."[10]

There were found in the fort 929 pieces of ordnance and 287 were mounted on the fortifications, 99,000 muskets and carbines. The value of the treasure and jewels was estimated at 11,143,216 sterling.[11] From Lord Wellesley's (Governor-General) letter to the Court of Directors of the East India Company dated 4th August 1799, it is learnt that the treasure was valued at about six lakhs of Pagodas, and the amount of jewels at about nine lakhs more. "The valuable Bird of Paradise, formed with precious stones, and other parts of the Sultan's throne, his armour, swords, muskets, and other curious articles were placed in Windsor Castle, one of the residences of our beloved sovereign", wrote Major Charles Stewart[12], historian of Bengal.

VELLORE MUTINY

Soon after the fall of Seringapatam, Lord Wellesley ordered the removal of the family of Tippoo Sultan from Mysore, "with the least practicable injury to their feelings", so that the loyal subjects of the Tiger of Mysore were prevented from rallying round the heirs of their late sovereign. Lord Wellesley, in his secret letter dated, Fort St. George, 4th June 1799, wrote : (Para 6). "As soon as you shall judge that your arrangements with the remnant of the Mussulmen interest are in sufficient forwardness, you will proceed to take the necessary measures for removing the family of the Sultan. The details of this painful, but indispensable measure, cannot be entrusted to any person more likely to combine every office of humanity with the prudential precautions required by the occasion, than Colonel Wellesley; and I therefore commit to his discretion, activity and humanity, the whole arrangement, subject always to such suggestions as may be offered by the other members of the Commission. I have appointed Lieut. - Colonel Doveton to take the command of the fortress of Vellore, which is destined for the future residence of the Sultan's family. Colonel Doveton is also appointed pay-

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master of stipends to the family; and he has been directed to make every possible preparation for their accommodation at Vellore. After their arrival, no reasonable expense will be spared to render their habitation suitable to their former rank and expectations; and it is my intention to give them a liberal pecuniary allowance....I authorize you to make allotment of stipend to each of them, as well for the establishment of the Zenana, provided that the total sum for the maintenance of the whole family be not stated at more than three, or at the utmost four lacs of Pagodas ..... The females and children of the several families must follow the princes as speedily as possible .... You will of course apply to the Commander-in-Chief for such an escort as may be necessary to convey the family of Tippoo to the place of their destination....."[13]

The four elder princes of Tippoo, with their respective families, crossed the river and proceeded on their march to Vellore on the morning of 19th June 1799, escorted by Lt. - Col. Coke, an army of 1500 British and Indian soldiers and four field pieces.[14] "Futteh Hyder,[15] Abdul Kawlik, Moyen-o-Dean, and Mohu-o-Deen with their families arrived at Vellore on the 12th of July 1799".

The fort of Vellore, 87 miles south of the city of Madras (=Chennai) was the home of the Mysore Family (heirs of Hyder Ali, his son Tippoo Sultan, their families, dependants and relatives). There were about 3000 Mysoreans in Vellore in 1806, when the Mutiny[16] broke out. Native soldiers in the British Army in April 1806 were ordered to wear a turban made of leather (prepared from the hydes of cows in most cases), which was against their religious feelings. "The Sepoys are to use a new form of turban : it was to be made, as formerly, of broad cloth covering an iron frame, with the exception of cotton tuft, made to resemble a feather and a leather cockade." Sir John Craddock, Commander-in-Chief and Governor Lord William Bentinck did not anticipate that the turban issue would give a spark to a mutiny and massacre.

The Vellore Mutiny of 10th July 1806 was engineered by the sons of Tippoo Sultan, it was believed by official circles.

"When the forces of the two opposing sides were thus

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drawn up, an event took place at Fort Vellore. The wedding festivities of Noorul Nissum Begum[16a] (Noorunnissa Begum), a daughter of Tipu Sultan and sister of Prince Mohiuddeen, took place on the night of July 9, 1806. On this day many Mysoreans assembled at the Fort. This event gave a fillip to the insurrectionists and the rising of the Sepoys took place in the early hours of the 10th July. ....The flag of Tipu Sultan bearing 'a sun in the centre with green tiger-stripes on a redfield' was hoisted on the garrison flagstaff amidst victorious shouts of 'Deen' 'Deen'! The flag, it was alleged, was the property of Prince Moizuddeen, fourth son of Tipu Sultan, who supplied the same to the Sepoys. The followers of the Princes, it is said, assisted the insurgent Sepoys in getting out the guns, in laying them, in encouraging the Sepoys to kill the English. Princes Moizuddeen and Muhiuddeen presented themselves before the Sepoys and ordered refreshments to be given to them. Prince Moizuddeen, further, was reported to have presented a sword to the son (then in British service) of Tipu Sultan's Commandant Syed Gaffur and ordered him to take possession of the hill fort of Vellore. When fighting was going on inside the fort, Prince Moizuddeen and his supporters expected that at least four to five hundred men from the Petah (township at the foot of Vellore Fort) would join, but with the passing of hours it was found that the Sepoys were more and more attracted towards looting than to the lofty ideal which goaded them to this action."[17]

The Mixed Enquiry Commission's report on this mutiny runs thus : "The eagerness with which the Sepoys and men of the Palace (i.e., where the Princes were kept imprisoned) betook themselves to plunder the effects of the Officers, and to escape out of the Fort with their booty, tended in our opinion to weaken the general effect of the insurrection and to prevent, happily, much of the consequences to have been apprehended."[17a]

The Princes were not bold and audacious enough to take the lead; all that they wanted was to ride over the success, achieved by the soldiers and reap the full benefit thereof. "Still we should give them, especially Prince Moizuddeen, the credit that is due to him for trying to take a stand against British Imperialism".

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From accounts of Vellore Mutiny, "It appears unnecessary to detail the extensive evidence, that the family of Tippoo took an open and active part in the fatal scene; that the most confidential persons in the palace had been employed in negotiation and direct hostility (Evidence of Jummul-O-Deen, foster brother of Prince Moiz-ud-Deen—Military Court of Enquiry). The guilt of two sons is established, and their murderous intentions left without a doubt. The plot had nearly succeeded to its full extent, and it appears, in a species of wild Asiatic arrangement, that only the body of lieutenant-colonel Marriott, the paymaster of the family, who, in unaccountable mystery, was to be suffered to exist the last European, was wanting to be produced to Moiz-ud-Deen, before he was to issue from the palace, and display his person. ...It is even stated in evidence, amidst the numerous bands of the family of Tippoo, collected from all parts of the country, and resident in the Pettah, there were five hundred persons in regular pay. Thus the extraordinary liberality and munificence of the British Government, with indulgence to the same extent, became instruments towards their own destruction."[18]

William Hickey, the famous attorney of the Supreme Court of Calcutta, and who, as Under Sheriff, had the custody of Moiz-oo-deen, in his Memoirs wrote : "Colonel Marriott, who had the care of the princes at Vellore and who accompanied them from thence to Calcutta, assured me that the selecting Moiz-oo-Deen as the object of peculiar severity was most cruel and unjust, for that neither he, nor any of his brothers, or other branches of the family had any more to do with the insurrection than he (the colonel) had, nor did it (Vellore Mutiny) originate in any of their dependants or people. Nay, so far was Moiz-oo-Deen from attempting to make his escape from Vellore during the confusion, as was pretended, he on the contrary sought for him (Colonel Marriott) and upon finding him seemed to be in the greatest distress of mind imaginable, repeatedly and earnestly expressing his hope that the mutineers might be quelled. Colonel Marriott further declared that the suspicions raised against Moiz-oo-Deen and the other princes, originated in the Government of Madras, the members of which had propagated such a report in general,

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and in order to pacify the remains of His Majesty's 69th Regiment, which continued in a state of dreadful insubordination, daily committing the most wanton and atrocious murders upon the unoffending natives, which they were induced to do by way of revenge for the death of their comrades who had been massacred within the walls of Vellore. Colonel Marriott made no scruple of holding the same language respecting the severity with which the Prince Moiz -oo-Deen was treated in all Companies he went into, and I have every reason to think he asserted nothing but what was absolutely true."[19]

MOVE TO TOLLYGUNGE

Tippoo Sultan's sons, who were implicated in the Vellore Mutiny as prime movers, were marched to Russapaglah,[20] then a malarious swampy suburb of Calcutta (now called Tollygunge) with their mothers.

Tippoo Sultan's Begums and his 12 sons (Fateh Hyder, Mohiuddin, Moizzuddin, Abdul Khallack, Surrorrudin, Yaseen, Shkrullah, Jameuddin, Subhan, Mooniruddin, Gholam Mohammed and Gholam Ahmed) and their family members numbering 52, were at first kept in the house of John Andrews[21] (who was a celebrity in Calcutta as the founder of the first Circulating Library near the Old Fort in Dalhousie Square) in Russapuglah, formerly used to lodge the Persian Ambassador. They were subsequently shifted to three small houses belonging to Richard Johnson in Tollygunge. On 22nd May 1809, H. Stane,[22] Sub-treasurer (General Treasury) transmitted the title deeds &c. of the premises at Russapuglah for the accommodation of the Mysore Princes to Lt.-Col. T. Hawkins and G.D. Guthrie, Esq., Superintendents of their affairs. "Princes 1. Sultan Moheoodeen, 2. Soobhan Saheb, 3. Futteh Hyder, 4. Yassen Saheb, 5. Hyder Hossein Khan Shookroolah, and 6. Moizooddeen" were thus provided with accommodation in 1809. The houses built by Tippoo Sultan's sons were : Khas Mahal (Moizuddin at Prince Anwar Shah Road, now State Government's Music and Dance Academy, formerly Shree Bharat Luxmi Film Studio), 2. Nautch Kothi (Mooniruddin - now Tollygunge High School), 3. Bara Mahal (Fateh Hyder) and 4. Pul Pahar (Gholam Mohammed - "Mysore House").

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"At No. 1 Tollygunge Circular Road is the Calcutta Police Tollygunge Outpost, at No. 2, the Tollygunge Post and Telegraph Office, and across Tollygunge Bridge on the right, is 'Mysore House', the historical palace built by Prince Gholam Mohammed, son of Tippu Sultan : on the upper floor are a number of old portraits, paintings, and manuscripts : conspicuous among them is a painting entitled 'The Departure of the Sons of Tippu Sultan from the Zenana'. Pursuing our way along Russa Road we have on the left the well-known Shahi Mosque, built in 1843 by Prince Golam Mohammed; by the side of the mosque runs Prince Anwar Shah Road leading to Gariahatta Road. In Prince Anwar Shah Road are the two famous palaces, built by the sons of Tippu Sultan, namely, the 'Khas Mahal' now converted into Shree Bharat Lakshmi Film Studio and the Nautch Koti, now occupied by the Tollygunge English High School. A little way along we come to Prince Golam Mohammed Charitable Dispensary, founded in 1873, alongside which is the approach road of the newly-constructed Christian Cemetery which, from 1940, replaced the present Christian Burial Grounds in Lower Circular Road....", wrote John Barry[23] in 1940.

The Mysore Princes addressed several letters to Lord Minto, Governor-General, complaining about the (1) inadequacy of the allowances settled on them, (2) close confinement in their new habitation, and (3) management of their household affairs by Englishmen. Tippoo Sultan's 12 sons and their family[24] members settled in Calcutta with their attendants came to "upwards of 300" in 1807.

Resolutions of Lord Minto dated 19th October 1807 embodied the British Government's rules for the conduct of the Mysore Princes from 1807 to 1857 and they are worth remembering :

Resolutions of Lord Minto[25] .... dated 19th October 1807.

1st. That the allowances specified in a paper annexed[26], marked C, be assigned for the maintenance of the Mysore Princes, to take effect from the 1st October next, and to be paid monthly, commencing the first payment on the 1st November for the month preceding.

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2nd. That the allowances be paid to the head of each family respectively, or to such persons as they shall appoint to receive them.

3rd. That these allowances shall stand in lieu of every provision whatever, for their maintenance, and shall defray their expenses of every kind, without any exception, including house-rent or the purchase of houses, furniture, medical assistance, incidental charges of all description whatever.

4th. That no addition is to be made, or any reduction on account of any change in the number comprising the families by marriages, births, deaths, or otherwise, or on account of any other change of circumstances, but the allowances are to be considered as the estates of the persons to whom they are assigned, for the deficiencies of which Government will not provide.

5th. That Government does not purpose to diminish or withdraw any of the allowances during the lives of the persons to whom they are now assigned, except in the case of misconduct or abuse, but to provide against the possibility of such a case, to avoid dispute in such an event, the whole must remain absolutely at the discretion of Government.

6th. That on the decease of the persons to whom the allowances are now assigned, Government reserves to itself the power of making provision for the widows, descendants, or other members of these families, as shall be deemed proper, under the circumstances then existing.

7th. That the Princes shall have the entire and free management of their respective incomes, but that regular accounts of the expenditure are to be kept under such general heads, as may be least offensive to their private feelings or usage, to be submitted to the persons appointed by Government, to superintend the affairs of the Mysore Princes at such periods, and at such terms as they may require it.

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8th. That if any debt or arrears of payment are incurred by any of the Princes, their liquidation shall be provided for by retaining sufficient sums for that purpose out of the allowances for the ensuing month or months.

9th. That if any saving is accomplished, the amount shall be invested in such public securities, or otherwise disposed of for the benefit of the Princes and their families, in such a manner as they shall themselves desire, and as Government shall approve.

10th. That the Princes shall be permitted to choose their own habitation in the vicinity of Calcutta, subject to the approbation of Government, and that the gentleman appointed to superintend their affairs shall, at all times, have free access to them, and receive unreserved information of every circumstances which they shall deem interesting to Government, or connected with the welfare of the Princes themselves.

11th. That a proper degree of vigilance and inspection be still maintained at the house of Futta Hyder and Moheodeen, the particular provisions of which shall be hereafter appointed.

12th. That the Princes be informed of this arrangement, and that they be made acquainted, at the same time, with the expectations of Government on the following heads, *viz.* :

1. That they refrain from every attempt or design hostile to Government, to the tranquility of the country.

2. That they avoid every circumstances of behaviour and way of life that can excite jealousy and mistrust in the mind of Government, or can attract attention, or create speculation amongst the inhabitants of the country.

3. That for these purposes they shall not quit their habitation, in order to make visits, or from any other reason, without the previous approbation of the Superintendents.

4. That they shall not attend processions, or other

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public ceremonies, on the occasion of religious festivals, or domestic events, which are usually celebrated in a public way.

5. That they shall effect no splendour or display in their way of life at home, or elsewhere, calculated to attract public notice, but shall enjoy the personal comforts and accommodation provided for them, with as much privacy as possible.

6. That they shall avoid as much as possible all intercourse with other families, and generally with the natives of India; that all letters, either written or received by them and their families, shall be subject to the inspection of the officers of Government.

7. That no persons shall be invited or received into their families, especially from the coast, without the previous consent of Government, and finally, that they be regulated in these and all other particulars of their conduct and behaviour, by the advice of the gentlemen appointed to superintend their affairs.

(True Copy) (Signed) O. Cavenagh, Major Superintendent, Mysore Princes.

Mysore Princes were divided into three classes for payment of monthly allowances for the maintenance of their families. In the first class were included those who were implicated in the Vellore Mutiny and confined to prisons in Calcutta. The second class consisted of Princes who had attained the age of 15 and the third class were minors. Minors in the third class received an allowance of Rs. 1500 per month for themselves and their families. Lord Minto had directed on 23rd July 1807 that "each Prince of the third class shall receive an allowance of 2,000 Rupees monthly from the date of his attaining the ages of fifteen years, and such increase was provided for in lieu of other occasional grants."[27] It is to be noted here that only the sons of Tippoo Sultan and his younger brother with their families (consisting of mother/mothers, sisters and *Khowas* or maids of honour) were settled in Tollygunge whereas the family members of his father, Hyder Ali, remained at Vellore.

Tollygunge where the Mysore family was settled was

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no better than a malarious swamp in the first quarter of the 19th century. Dr. Francis Pemble Strong, the Surgeon of the Suburbs of Calcutta, wrote in 1828 : "I alluded in my former paper to the very jungly, neglected and irregular state of the lands on each side of the Russapuglah road leading from Birgetallah, Chowringhee, down to the place where the families of the Mysore princes reside. I am every year borne out in forming the same opinion, and coming to the same conclusions I have there expressed, by my observation and attendance upon the princes. I invariably find that when the wind blows over these jungly and swampy parts towards their inhabitants, fever and that often of the most virulent kind I have ever met with, prevails, and this more especially where the houses are low, or surrounded with marshy swamp of jungals, which is the case with several of them. There are some others where the heads of the family have built their houses, three and four stories high, in the highest apartments of which they have their zanana, and here they rarely suffer; but I know some lower-roomed houses where the grounds are kept clean and airy, where they are also healthy, although perhaps not quite so much so as in the higher houses. With the exception of accidents which occur now and then, and hydrocele to which this family seem peculiarly liable, and which often requires operation and attention, I should consider the princes generally healthy, their usual complaints being remittent and intermittent fever and its consequences, such as spleen diseases, affections of the liver, and other visceral obstructions; and although I think I am correct when I state, that since I have had medical charge of these numerous families, now nearly nine years, I do not know of any one fatal case of cholera morbus, or one fatal case of small-pox having happened, (though these disorders have yearly carried off many in the adjoining villages;) but after the last rains I expect these families will now be tolerably healthy till the rains set in, when those in jungly and damp situations must be expected to suffer. I have mentioned this regarding the princes, because the facts I think go far in confirmation of my main arguments, the unhealthiness of jungal and swamp."[28]

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TIPPOO SULTAN'S SONS

Tippoo Sultan's family settled in Calcutta consisted of his 12 sons, 3 or more Begums and atleast one daughter. Of the 12 sons of Tippoo Sultan (1) Fateh Hyder was the eldest and (12) Gholam Ahmed the youngest. Others in the order of seniority were : (2) Mohuiddin, (3) Moizuddin, (4) Abdul Khallack, (5) Suroorrudin, (6) Yaseen, (7) Shukrulla, (8) Jameuddin, (9) Subhan, (10) Mooniruddin, and (11) Gholam Mohammed.[29] Prince Gholam Mohammed was three years old at the time of the fall of Seringapatam and his younger brother Gholam Ahmed was probably a year old then. The (senior) Begum of Tippoo Sultan lived in Calcutta for 40 years or so without an independent pension or allowance from the Company's Government. Miss Emily Eden, sister of George Eden (Lord Auckland, Governor-General of India) paid a visit to the Begum of Mysore at her residence (in Tollygunge?) on Wednesday, 18th November 1840. Miss Eden[30] wrote :

"Fanny and I went to-day *in state* to visit the Begum of Mysore, the widow of the original Tippoo. We called on her when she was in Calcutta before, but I think she is grown younger and livelier. She is past eight-six, but a very handsome old lady, with magnificent eyes, and surrounded by her grandchildren and great-grand-children, who did not veil themselves up nor look so shy as last time; she looked very happy. Her son, Prince Gholab,[31] interpreted for us, and we sent her some rings and bracelets and china in the morning. She asked what the guns had been firing for, and when I told her she said, 'Oh, then I suppose you English will now take the Punjab', which showed how well the old lady knew us. Her youngest great-grandchild was in the room—only three months old, and its mother just thirteen. The baby was dressed in a long frock of gold kincob, with a sort of cocked hat of the same, and a quantity of black false hair sewed on to the hat or cap."

Of the five daughters of Tippoo Sultan, two died as infants at Mysore before the fall of Seringapatam. The eldest Omdah Begum was married to Hyder Hossain Khan and this family is now living in Calcutta. Noorunnissa Begum

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was another daughter of Tippoo Sultan whose marriage took place at Vellore on July 9, 1806. The youngest daughter of Tippoo Sultan was Princess Halima Begum who was married to Khauja Ali Hossein Khan. Shahzadee Begum was their daughter. Halima Begum's heirs cannot be traced in Calcutta as she had only a daughter.

Sons of Tippoo Sultan[32]

1. **Fateh Hyder :** Fateh Hyder[33] was away from Seringapatam when that fort fell into the hands of the British Army and his father was killed. Fateh Hyder lived in Bara Mahal, Tollygunge, opposite to Tollygunge Club on the road to Royal Calcutta Turf Club. "The part he has acted in the world, and the habits of command he had acquired, may be supposed to leave his mind more accessible to the suggestions of ambition, and more easily attracted by projects of enterprise than his brothers. On this account I would propose that a more active vigilance be exercised over him, and for that purpose, that a small Police Establishment, to be concerted with Lieut.-Colonel Richardson and Mr. Blaquiere,[34] should be stationed at his house, with such powers and instructions as may be hereafter approved", wrote Lord Minto[35] in his Minute dated 19th October 1807. Prince Moizuddin, who was supposed to be the ring-leader of the Mutineers at Vellore, was kept in prison and about the security of other sons of Tippoo, Lord Minto wrote thus : "Much in my opinion, has been done towards security by the removal of these families from the Coast to Bengal. They are withdrawn from the sphere of their natural influence, and are transferred to a country in which they cannot count one partizan, or one public friend, but in which they are subject to the close and constant observation of Government itself, surrounded by all the vigilance and control which are possessed at the seat of authority."[36]

Writing to a friend from Calcutta on Thursday, November 3, 1836, Miss Emily Eden, has given us this information of the habits of Fateh Hyder : "Amongst our visitors to-day we had one of the Mysore princes, the eldest son of Tippoo, who was ushered in by Colonel—. He was eating pawn all the time, which is a measure of etiquette—a proof that he is an equal of the parties he visits. There is

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no sort of attention I should not like to pay his fallen grandeur, but I wish he would not eat pawn—it is the most horrid-smelling thing in the world. He said he thought I had not known him, when he passed George and me the day before, out riding. I repelled the false assertion with becoming scorn, and then he said, 'I thought you would not know me, because now I do dress like my lord. My lord, he wear drab hat, so I have hat exackerly like my lord's'. This precise imitation of George's hat was a velvet drab-coloured concern, bound with gold lace, and a great ruby stuck in front of it. He asked if George was likely to go on wearing a white hat, and I intimated, confidentially, that I knew he had a large case of black ones with him, upon which Tippoo said he should return to his black hat whenever my lord did; and he ended by saying, he came to ask leave to join us when he met us out riding. Such a shocking prospect. He knows very little English, and his ideas probably are fewer than his words...."[37]

Ten daughters of the late Prince Futty Hyder (Fateh Hyder) received a pension of Rs. 962 in 1855. Three of them had no children, five received 84 rupees each 420. And the other five received among themselves about 542, making the total[38] Rs. 962. Fateh Hyder's family can still be traced in Calcutta today (2002 A.D.) as they had not become extinct in 1914. The names of sons and daughters of Fateh Hyder were : 1. Ameeruddin, 2. Jafferuddin, 3. Ghulam Mohiuddin, 4. Baker, 5. Shahabuddin, 6. Muhammad Sultan, 7. Muhammad Ali, 8. Sultan Hossein, 9. Abidah Begum, 10. Khatoo Begum, 11. Izzatunnissa Begum, 12. Budrunnissa Begum. 13. Raziah Begum, 14. Noor Jehan Begum, 15. (not known), 16. Zoobunnissa Begum, 17. Wuzeerah Begum, 18. Fukhrunnissa Begum, 19. Hosseinnee Begum, 20. Umdah Begum. 21. Saifunnissa Begum and 22. Khodijah Begum.

2. **Mohiuddin :** Prince Mohiuddin[39] had died before 1815 leaving five sons (Syeeduddin, Hyder Ali, Burhanuddin, Ghulam Tipu and Ghulam Dustagir and Kutubuddin). His two daughters[40] (Fukhrunnissa Begum and Majeedah Begum) each received 110 rupees 8 annas making a total of Rs. 221.0.-0. Both these old ladies had no issue and one was a widow in 1855.

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3. Moizzuddin : (=Muiz-ud-din). Prince Moizuddin was suspected to be the prime-mover of the Vellore Mutiny. Moizuddin along with his younger brother Abdul Khallack were held hostages by Lord Cornwallis from 26th February 1792 to 29th May 1794. He was imprisoned in the Calcutta Jail (the great gaol, the site of which is now occupied by Victoria Memorial) for his role in the Vellore Mutiny. Lt.-Col. T. Hawkins,[41] Superintendent of Mysore Princes, requested J. Adam, Secretary to Govt., Political Department, on 27th November 1815 that "Prince Moizood Deen (who in confinement and set free on 25th June 1813) be placed on a footing with his elder surviving brothers" (for the purpose of receiving pension). "Futtah Hyder, Abdool Khalick and Moheeoodeen" who were included in the first class, were dead by 1815.

William Hickey,[42] the famous Attorney of the Calcutta Supreme Court, in his *Memoirs* wrote : "Moiz-oo-Dean, the second son, who from being pronounced more culpable than any other of the Princes, and more deeply concerned in the plot that brought about the insurrection and massacre, was in consequence thereof confined a close prisoner in the Jail of Calcutta, where he occupied the same suite of apartments the Nobob Shumsed Dowlah had inhabited during his confinement for disaffection to the British Government. This offspring of the Mysorean sovereign was an elegantly formed young man, apparently about eight-and-twenty years of age, remarkably for an Asiatic... The orders I, as Under-Sheriff, received from Government respecting this unfortunate youngman was to treat him exactly in the same manner as the Nabob Shumsed Dowlah had been... In about six weeks after his confinement I obtained leave from Government to furnish him with materials for writing upon...After being supplied with pen, ink, and paper, he generally employed himself seven or eight hours daily in writing Persian poems or religious tracts that he recollected....Although I had ceased (1808) to have anything to do with the Sheriff's Office, yet Moiz oo Deen, Tippoo Sultan's son, still continued almost daily to send messages to my house". Hickey's observations on Vellore Mutiny and the role played by Moizuddin have already been quoted above. This young Prince was very much attached to Hickey and told him : "When you are gone I

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shall not have a single friend in the universe, not a human creature who will bestow a thought upon me, or care what becomes of me".....

Upon Hickey telling Moiz oo Deen that he was unable to take him to England on account of Government orders, the prince seemed very indignant, and exclaimed with great vehemence : "...And why not ? Why am I thus cruelly treated ? Will nothing short of my life satisfy the East India Company ? After murdering my father, seizing his dominions, and imprisoning in a strange land every branch of his wretched family, am I alone doomed to a more severe punishment than any other, to drag on a miserable existence in a loathsome prison, and this under an infamous pretence, which the members of Government well know to be wholly unfounded and false ? .... My wants are few, a little rice and water daily will suffice."

The *Asiatic Mirror* of 8th April 1818 wrote : Deaths : "His Highness Mooz-ud-deen, one of the sons of the late Tippoo Sultaun, has fallen a victim to the prevailing disorder, cholera morbus."[43] "I have", added Hickey "seen in the public newspapers an account of this truly unfortunate Prince's death in the gaol of Calcutta. He was Tippoo's second son...."[44] Moiz Zuddin had two sons (Nizamuddin and Riazuddin) and four daughters (Hamidunnissa Begum, Fukhrunnissa Begum, Chand Begum and another Begum, whose first name is not on record). Two daughters of the late Prince Moizuddin, received each Rs. 109-11-0, making the total Rs. 219, annas seven, in 1855 as their pension.[45] Prince Moizuddin's descendants are not found in Calcutta.

4. **Abdul Khallack** (=Abdul Khaliq or Khalick), second son of Tippoo Sultan, was the chief mourner at the funeral of his father on 5th May 1799 as his elder brother Fateh Hyder was probably away from Seringapatam. He died at the Sandheads on 12th September 1806 when the Mysore Princes were being brought from Vellore to Calcutta.[46] He had two sons (Mooneeruddin and Mookeemuddin) and they are not represented in the descendants of Tippoo Sultan in Calcutta today.

5. **Suroorruddin**. From the letter of Major H. Hathwaite,[47] Superintendent of Mysore Princes dated 27th August 1823 to George Swinton, Esq., Secretary to Govt.,

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Political Department, we learn that Prince Suroorruddin's (33 years old) family consisted of 31 individuals. Mysore princes below 15 were paid Rs. 1500 per month for their maintenance since 1807 subject to an addition of Rs. 500 on their attaining the age of 15, i.e., Rs. 2000 per month. Arrears were due to some of them on this account and the Court of Directors of the East India Company sanctioned payment of arrears of Prince Suroorruddin. Dr. F.P. Strong,[48] in his letter dated 23rd April 1829, to Major Benson, wrote : "Since writing this, prince Sooroorooden has been carried off by disease, I believe entirely produced by the filthy state of his habitation—he allowed the most noxious jangal to grow all round his house up to the very doors and windows. I could not prevail upon him to remove this, and I have taken several gentlemen to the spot to show them what a magazine of malaria existed, and how wonderful it was that life could be preserved within it. His diseases were fever, neuralgia, latterly partial insanity, and he died in an epileptic fit." Two daughters of the late Prince Suroorruddin, each received Rs. 261, 4 annas, making a total of Rs. 522-8-0 in 1855. One of these old ladies had no issue and the other had only one son of 21 years of age at that time.[49] Suroorruddin's sons were : Shumsuddin, Ali Gauhur, and Kaikobad. Of the two daughters, one was named Ahmadi Begum and the name of the other is not on record. Subsequently the widowed Begum[50] of the late Prince Suroorruddin received a pension of Rs. 313-8-0 per month and his 6 Khowasses, Rs. 146-0-0 p.m. There are no heirs of Prince Suroorrudin living in Calcutta today.

6. Yasseen : Prince Mohammed Yasseen had 8 sons (Sultanuddin, Muhammad Tipu, Kaikobad, Ali Gauhar, Feroze Shah, Muzaffar Shah, Bahram Shah and Shahryar Shah) and five daughters (Buxee Begum, Gaihan Begum, Shahdukht Begum, Shahzadde Begum and Shahrukh Begum). These daughters[51] of the late Prince Yasseen, each received Rs. 66 as pension, making a total of Rs. 330-0-0 in 1855. Three of these old ladies had no issue and four were widows in 1855. Their father received Rs. 2090 as pension. Feroze Shah and Bahram Shah used to receive Rs. 132 each as pension in 1855. Bahram Shah's descendants migrated to Pakistan soon after Partition. Sahebzada Md. Reis Ahmed

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Shah, son of Md. Alimuddin Shah (son of Feroze Shah) is also related to Prince Mohiuddin, fourth son of Tippoo Sultan through his mother. Prince Mohiuddin's son Syedduin had one son, Prince Feroze Bakht. Gholam Mohiuddin Shah was the grandson of Prince Feroze Bakht through his son Faiz-ud-deen. Gholam Mohiuddin had three daughters, viz. 1. Baddrunnissa Begum, 2. Ashrafunnissa Begum and 3. Anwarunnisa Begum. Ashrafunnissa Begum was married to her cousin Feroze Shah, son of Prince Md. Yasseen. Thus, Sahebzada Reis Ahmed Shah represents Prince Md. Yasseen as well as Prince Mohiuddin as his father, the late Alimuddin Shah was the son of Ashrafunnisa Begum.

7. **Shukrullah** : (Hyder Hoossen Khan Shookroolah). Shukrullah had eight sons and three daughters. Busheeruddin, Jalaluddin, Azimuddin, Mehdy, Warrisuddin, Muinuddin, Mahommod Shah and Fyazuddin were the sons and Karamutanissa Begum, Ameerunnissa Begum and Allah Newaz Begum were the daughters of Shukrullah. Two daughters of Shukrullah, were in receipt of each Rs. 120 per month as pension in 1855. One of these ladies was unmarried at that time. The heirs of Shukrullah are not traceable in Calcutta.

8. **Jameuddin** (=Jamehoodeen). Jameuddin had only one son Baddruddin. In 1823 Prince Jameuddin was 32 years and his family consisted of only 9 individuals. Soorrooddeen, Jameuddin, Mooniruddin, Gholam Mohamed and Gholam Ahmed were included in the second class of Mysore Princes. The allowances of the second class of Mysore Princes were augmented from Rs. 1500 to Rs. 2000 per month with effect from 1st November 1822 and they were paid arrears, if any.

Prince Jameuddin[52] was the first to visit England. "Amongst the advertisements in the Calcutta Papers is one of the intended sale of valuable property of Prince Jamah od-deen, at Russapuglah, the Prince being about to leave India to visit the King of England", wrote the *Asiatic Journal,* London, in May-August 1835. "The *Bengal Herald* states that the object of the Mysore Prince who has now arrived in England, is to lay before the authorities here his limited means." Miss Emily Eden, under date Wednesday, 14th, (1837), wrote in her diary : ".... One of the Mysore princes was here when Mr. .... called, and Mr. ....had luckily

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seen his brother at the Oriental Club in England, which delighted Ghola much..."[53]

From the "Home Intelligence' (*Asiatic Journal,* vol. 39, September-December 1842) we learn that "Lately, at Paris (died) Odean Mahmud (Jamah-od-deen) Prince of Mysore and son of the celebrated Tippoo Saib. The prince received a pension from the H.E.I.C." (Hon'ble East India Company).[54]

9. **Subhan** : (=Soobhan Saheb = Mahomed Soobhan). Prince Mahomed Subhan had five daughters (Omrao Begum, Khairunnissa Begum, Nawab Begum, Shahrukh Begum and Syedi Sultani Begum) and five sons (Shaukutuddin, Pak Akhter, Allah Nawaz, Gulam Muhammed and Rushiduddin). The five daughters of the late Prince Subhan were in receipt of 75 Rupees each (amounting to a total of Rs. 375/-) as pension and one of these ladies had no issue, one was a widow and their father used to receive Rs. 2,090 per month.[55] Prince Subhan's heirs cannot be traced in Calcutta now.

10. **Mooniruddin** : (Prince Moneeruddeen) : Mooniruddin was the 10th son of Tippoo Sultan and was 29 years old in 1823. His family consisted, then, of 17 individuals. Prince Mooniruddin had only one son (Prince Anwar Shah) and two daughters (Misree Begum and Omrao Begum). Prince Anwar Shah's son Bakhtiar Shah had two sons, Jahandar Shah and Kamgar Shah. Hussain Shah, Fateh Ali Shah, Ahmed Shah, Mohammed Shah, and Munnawar Ali Shah are the sons of Kamgar Shah. They have a sister named Aftab Shah, who is a graduate of medicine. Kamgar Shah died in June 1966. This family is now prominent among the heirs of Tippoo Sultan in Calcutta. Two daughters of the late Prince Mooniruddin, each received Rs. 261-4-0 (total Rs. 522 and annas eight) as pension and they were old widows without issues in 1855.

11. **Gholam Mohammed** : (Prince Gholam Mohammed, K. C.S.I.). His family consisted of 21 individuals[56] in 1823, *viz.* Prince Golam Mohamed (28 years 6 months old), 2 Begum Mothers, 1 Begum of the Prince, sons 3 (Feroze Shah, 13; Secunder Shah, 12; Halimuzzaman or Haleem Jemah, 11) and daughters - 4 (Kureemunnissa Begum, Omdah Begum, Fuzna *alias* Ladley Begum and one more—name

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not known), Khowasses, 10. Prince Gholam Mohamed was given permission to marry the daughter[57] of his uncle Karim Shah on 15th April 1814. (Karim Shah was the Younger brother of Tippoo Sultan).

12. **Gholam Amhed :** Prince Gholam Ahmed[58] died on 12th April 1824, leaving behind his Begum, 1 son (Ahmed Akber), three daughters (Shahinshah Begum, Ameerunnissah Begum, Shah Begum) and 10 Khowasses. In 1823, Gholam Ahmed's family consisted of 16 individuals. The three daughters[59] of Prince Golam Ahmed, each received Rs. 115 rupees (total Rs. 345 p.m.) per month as pension. Two of these old ladies had no issue; one of them was a widow and their father received Rs. 2,090 rupees monthly as pension. It is learnt from the *Oriental Herald* (November 1824) that the "death H.H. Prince Ahmed Shah, one of the sons of Tippu (took place) on March 14, 1824 at Russapugla."[60]

In 1842 only the Princes Mahomed Yasseen, Mahomed Subhan and Gholam Mohamed were alive among the 12 sons of Tippoo. In 1851 Gholam Mohamed was the only representative of the Sultan of Mysore. Though no less than Rs. 55 lakhs[61] had been accumulated in 1851 to the credit of the Mysore Family Fund under the Treaty of 1799, still the Governments of Lord Bentinck and Auckland refused to sanction an independent allowance or pension for Tippoo Sultan's Begum/Begums in 1835 and 1841.

Some of the sons of Tippoo Sultan distinguished themselves in the social life of Calcutta in their life-time. Tippoo's grandsons and great-grandsons took part in the cultural and civic life of Calcutta in the second half of the 19th and first half of the 20th centuries.

R.G. Wallace[62] wrote in 1823 : "In a garden house, near Calcutta, the sons of Tippoo Sultan reside, with as much freedom as is consistent with the security of their persons. The reader will recollect that they were removed to Bengal soon after the massacre at Vellore, and the eldest has since put a period to his own existence." The Princes were often found at the Course of the Maidan. An Officer writing on Calcutta in 1819 noted : "At the farthest extremity of the course you may often chance to meet a son of Tippoo's, wrapped in shawls and lolling in a phaeton..." Bishop

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Heber[63] noted in 1823 : "The Raja of Calcutta, and one of the sons of Tippoo Sultan, do not choose, I am told, to call till I have left the fort, since they are not permitted to bring their silver-sticks, led horses, carriages, and armed attendants within the ramparts...." As Prince Gholam Mahomed was the most distinguished among the sons of Tippoo Sultan, a short memoir of his life will not be out of place here.

Prince Gholam Mahomed

Gholam Mahomed (=Mohamed), 11th son of Tippoo, was the most distinguished among the children of the Sultan of Mysore. He was only three years old when his father was killed and Seringapatam fell into the hands of the British government in India. Gholam Mohamed reached Calcutta along with his mother. He received English education and sought a Government Job in 1819 which was not given.[64] On 15th April 1814, Gholam Mohamed married the daughter of his uncle Karim Shah. His monthly allowance or pension amounted to Rs. 1500 till 1821. This ought to have been raised to Rs. 2000 when he attained the age of 15. The augmentation of the allowances of the Mysore Princes from Rs. 1500 to Rs. 2000 per month was effected on 1st November 1822, and they were paid arrears accordingly.

In 1821 Prince Gholam Mohamed started sending memorials to the Government as, by that time, he had a 'numerous and overgrown family'. From his monthly pension, he had to pay (Rs.) 250 to himself, Rs. 150 for his second mother and Rs. 80 to his third mother, Rs. 200 for the education of his four sons and Rs. 50 each to his five daughters and 25 each to 10 Khowasses or maids of honour, leaving only Rs. 320 for the support of his family consisting of his wife, own mother, children and dependants. His first application for enhancement of his pension was submitted in 1821, followed by another representation on 25th September 1822. We have already seen that he had to support 21 family members in 1823 (three sons—Feroze Shah, 13; Secunder Sheka, 12; and Halimozamman, and four daughters, besides 2 Begum mothers, his own Begum and 10 Khowasses).[65-66]

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Prince Gholam Mohamed lived in an unhealthy situation "close to large tanks and rice grounds....house overgrown with that destructive insect, the white ant" reported Dr. F.P. Strong, Surgeon in charge of the Mysore Princes as well. He purchased 'Cutcharies at Alipore' then offered for sale by Government, for which he sought permission[67] on 28th November 1831. "With the (arrears of) money I have purchased a house in Calcutta,"[68] he wrote to his guardian, Superintendent of the Affairs of the Mysore Princes. A sum of Rs. 36,000 was received by him as arrears of his pension/ allowance. "Calculation[69] showing sum due as Principal of Arrears to Prince Gholam Mahomed" read :

	Rs.
Allowance at the rate of 2,000 per month from 1st March 1810 to 31st October 1822, is 152 months.	304,000 - 0 - 0
Less received during the same period, viz. at 1000 Rs. for 37 months and at Rs. 1500 for 115 months	209,500 - 0 - 0
Sa. Rs.	94,500 - 0 - 0
Less : paid on account in December 1836	58,500 - 0 - 0
Balance in Principal	36,000 - 0 - 0

Apart from buying a house, he constructed the 'Pul Pahar' (Mysore House, Tollygunge Circular Road). Gholam Mohamed purchased the properties near Calcutta G.P.O., Bentinck Street and Dharamatala during this period.

Tippoo Sultan's Mosque

H.E. A. Cotton[70] wrote in 1909 : "The finest mosque in Calcutta is that at the corner of Dhurrumtollah Street, erected and endowed in 1842 by the late prince Gholam Mahomed (son of Tippoo Sultan). It forms a conspicuous object from the north end of Chowringhee Road. At noon and at sunset hundreds of Mohammadans may be seen kneeling in the verandah. It bears the following inscription : 'This Musjid was erected during the Government of Lord Auckland, G.C.B. by the Prince Gholam Mahomed, son of the late Tippoo Sultan, in gratitude to God and in commemoration of the Honorable Court of Directors granting him the arrears of his stipend in 1840'. Above the middle arch, upon a tablet over the door of the entrance to the Musjid, is the following inscription :

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'The son of Sultan Tippoo, deceased,
Muhammad by name and praised indeed,
Not Muhammad himself, but his servant from the heart,
A follower of his religion, with sincerity and purity,
Built this pure dwelling place
For praise, and prayer, and thanksgiving and blessing.
In its use like the Qibla and Islam (the Kaaba of Mecca);
In its glory like the Masjidi Aqsa (the temple of Jerusalem.)
The Angel Gabriel said as a date for that building,
By way of its completion and as a blessing :
May God keep thee safe as the temple of Jerusalem.
By the blessing of the Apostles of Truth, and his family.'

The mosque was begun by Prince Gholam Mohamed in 1839 as is evident from the following letter from H.T. Prinsep,[71] Secretary to the Government of Bengal, dated Fort William, 10th July 1839, to Major J.W.J. Ouseley, Supdt. of Mysore Princes :

Sir,—I am directed by the Deputy-Governor of Bengal to acknowledge the receipt of your letter, dated 5th instant, with the plan of a musjid proposed to be erected by the Prince Gholam Mahomed, on the ground he has purchased in Calcutta, dedicating it to the Hon'ble Company, in consequence of the admission of his claim to arrears of past years' stipend. The Prince is desirous to name certain officers of Government trustees of the musjid, which is the object of the present reference.

In reply, I am directed to state that the Deputy-Governor has no objection to Cazeeol Kozat and Moofty of the Sudder Court, with the Aumeen of the Madrissa, being nominated trustees to the proposed musjid, presuming of course that they are willing to undertake the trust, and that it will always be optional with their successors to continue in its exercise, or to decline the duty. With respect to the inscription proposed to be placed on the musjid, I am directed to suggest that the Prince submit it to the approval of the Governor-General before placing it on the building ."

Lord Auckland's letter dated, Government House, 28th Sept. 1840 to H.H. Prince Gholam Mahomed.

"My dear Sir,—I have to thank you for your obliging

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letter, and to express my opinion, that the inscription proposed by you for the mosque which you are building is, in all respects unobjectionable and proper. I would only suggest to you the omission of the word 'laudable'—the sense is very good without it, and it is not precisely the word which an Englishman would use in that place.—I am, very faithfully and sincerely, (Sd) Auckland."[72]

Inscription

This mosque was erected during the Government of the Right Hon'ble G. Earl Auckland, G.C.B., by Prince Gholam Mahomed, son of the late Tippoo Sultan, as a token of gratitude, for the arrears of stipend received by him from the Hon'ble the Court of Directors, and in commemoration of their "Laudable" favour. A.D. 1840."

H.T. Prinsep, Secretary to the Govt. of Bengal, on 14th August 1839, by order of Deputy Governor of Bengal appointed Cazee Gholam Soobhan, Cazee Abdool Baree, Cazee Mooftee Mohamud Moorad and Ameen Hafize Ahmed Kuber as trustees of Prince Gholam Mahomed's Mosque.[73]

The origin of the Tollygunge cemetery and Shahi Masjid is traceable to Prince Gholam Mohamed's letter[74] dated, Russapuglah, 29th July 1839, to Major J.W. J. Ouseley, Superintendent of Mysore Princes, which read : "Sir, — I have dedicated to pious purposes the following pieces of ground in the 24-Parganas at Arrackpore, near Riepore, 6 biggah 15 cottahs dedicated as a public cemetery; at Chanpore, 6 biggahs 19 cottahs, dedicated as a public musjid and imambarah. The first piece is Mal land, paying the yearly rent of 13 Sicca Rupees 6 pie, to the zemindars, viz., to Government eight shares, to Ramdhun Bose three shares, and to Debendranath Tagore five shares. Of the second piece, 1 biggah 13 cottahs is Lakhiraz, and 5 biggahs 6 cottahs is liable to the rent of 6 Sicca Rupees 14 annas 10 gundahs, of which Debendranath Tagore gets 2 Sicca Rupees 8 annas, and Rajah Sibkissen 4 Sicca Rupees 6 annas 10 gundahs, on the residue, 1 biggah 13 cottahs, I pay to the Collector 1 Sicca Rupee 1 anna 4 gundahs. The whole rent is therefore 7 Sicca Rupees 15 annas 14 gundahs."

Prince Gholam Mohamed solicited exemption of land

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revenue on condition that the deeds of Wakf are deposited in the Collectorate. The Government on 28th August 1839 granted remission of the land revenues for the burial ground. The official order (Estates No. 151, 152, 155 & 156 of 24 Parganas) was issued on 28th April 1843 by J.J. Harvey, Officiating Commissioner, in this respect.[75]

Before his visit to England, Prince Gholam Mohamed was associated with the Committee for the inspection of ro[redacted] in Russapugla and Ballygunge.[76] He was also a Member, for the collection of raw products for the great exhibition of works of industry and art of all nations, held in London,[77] 1851. He was intimate with the Governor-Generals as this report from the *Englishman* of Saturday, August 3, 1844 testifies : "It is exceedingly gratifying and pleasing to notice the very gracious reception which the Prince Gholam Mohumed, one of the sons of the late Tippoo Sultan, met with at the Government House from Lord Ellenborough and the new Governor-General (Sir Henry Hardinge) on Monday last. The prince and his son were received by an officer of rank and conducted through the Great Hall, where after conversing a while with his Lordship, the new Governor-General entered and His Highness and son were then introduced to Sir Henry, and by Lord Ellenborough, who very humanely and with feelings which reflect much credit on His Lordship mentioned his unfortunate and noble family, bespeaking for them the same kind of notice and attention which had been shown them by his predecessors, Lord Auckland and others, as well as himself. Sir Henry received the Prince and his son with a politeness and affability truly characteristic of himself, and having talked to them a short time, being called away to his levee, His Highness and son retired in the same manner as they had been ushered in."[78]

Prince Gholam Mohamed visited Europe[79] accompanied with his eldest son (Prince Feroze Shah) and nephew (name not known) for 18 months and *en route* visited Vellore. Lord Dalhousie, in 1853, gave letters of introduction to Mr. Ellice, the then Chairman of the Court of Directors of the East India Company and Sir Charles Wood, President of the Board of Control. The Prince's intimacy with the Lords Ellenborough, Hardinge and Sir James Hogg and others

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made his visit to England a memorable one. The party reached England by 27th May 1854 and stayed at the Oriental Hotel, Vere Street.

The Memorial submitted to the Chairman of the East India Company by Prince Gholam Mahomed on 13th February 1855 while in London, read, inter alia : "I have built and dedicated a mosque and some godowns on ground purchased with my own funds, in Dhurrumtolla Street, Calcutta. It is subject to an annual ground rent to Government of rupees 5, and the godowns are assessed for municipal purposes at rupees 13, quarterly; but, as the buildings are devoted to public religious purposes, I am very anxious to have them exempted from these charges. The ground purchased by the Government for a cemetery for the family is now fully occupied, and the burial ground requires enlargement."[80] He suggested appropriation of Mysore Family Fund,[81] which had swelled to Rs. 57 lakhs, for this purpose. The most important paragraph of the Memorial read :

> "Thirdly, the right of hereditary succession was taken away, and the children of each son (of Tippoo Sultan) left at the death of their father at the mercy of the Bengal Government; and, finally, the family has been brought down to so low a condition, that 150 rupees per month, or the salary of a Section-writer in Calcutta, is thought a suitable maintenance for a Prince, the grandson of a Sultan, while the Princess, his widow, is deemed to be sufficiently provided for by an allowance of eighteen rupees per month, or somewhere about half the wages of a wife of a private soldier, who takes service in the families of one of the servants of the East India Company."[82]

Queen Victoria presented to Prince Gholam Mohamed "candelabrum of Dresden China as a Memorial" and also another vase to his on Prince Feroze Shah.

The Mysore Princes (Prince Gholam Mohamed, his son Feroze Shah and a nephew of the Prince) left London for India on 18th July 1855, reaching Calcutta on 30th August of the same year.

The visit of Prince Gholam Mohamed to London was fruitful, for the Hon'ble East Company granted him Rs. 1,000

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as an addition to his pension to commence from the date of his return to India. The Company paid him Rs. £ 3,000 for his return to India. The pension of the grandsons of Tippoo Sultan was increased to a uniform rate of Rs. 600 p.m. with effect from 26th November 1855 by Government. Children born to Khowasses were, at the same, denied pensions.[82a]

While in England, Prince Gholam Mohamed and his son Prince Feroze Shah were invited to dine with the Queen on 28th April 1855 at 8 o'clock. He sat at her right hand. The queen presented the "roll of prints" on January 13, 1855 to Gholam Mohamed.[83]

Prince Gholam Mohamed was a celebrity in the social life of Calcutta after his return from England. He gave a ball on 21st January 1857 to be attended by Lord Dalhousie (Later, the Governor-General declined to attend the ball due to indisposition. Dalhousie's daughter, Lady Susan attended the ball). For a very interesting piece of news, readers are requested to read Girish Ghosh's editorial, 'Prince Golaum Mahomed's Ball[84] in the *Bengalee* of February 19, 1863.

Lord Canning nominated Prince Gholam Mohamed as a Foundation Fellow of the University of Calcutta.[85] He was Knighted for his social and philanthropic services. Prince Golam Mohamed, K.C.S.I., died in August 1872 and his obituary from The *Englishman* of August 13, 1872 read : "Prince Gholam Muhammad, K.C.S.I., aged 78, son of Tipu Sultan, and head member of the Mysore family, died at his residence at Russapagla, near Calcutta, at midnight on the eleventh instant. A staunch Muhammadan, consistent follower of the Prophet, Gholam Muhammad was nonetheless a most loyal subject to the Queen. The untimely death of the Earl of Mayo made a very unfavourable impression upon the Prince. Night and day he lamented the premature end of his greatest friend... At his age the sad end of his greatest benefactor was continually preying upon his mind, and eventually produced a condition of nervous excitement which interfered materially with sound sleep. Upon this dengue supervened....".[86]

Prince Gholam Mohamed set up His Highness Prince Gholam Mohamed Trust on 8th August 1872. At the time of death his properties included two three-storied houses on Bank shall Street (Wallace House-Shaw Wallace & Co. Ltd.'s

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houses), a 'two-storeyed house with extensive godown and stable accommodation' on Hastings Street, a string of shops on Bentinck Street, the large estate at Tollygunge then known as Bara Bagh (305 bighas of land with a large 'upper roomed house' and several smaller houses), a smaller Tollygunge estate of eighty-three bighas then known as Cutchery Bagh and now part of the Royal Calcutta Golf Club, a few more plots of land with several tanks and small houses and gardens on the banks of Tolly's Nullah and a string of shops and godowns next to the Tollygunge mosque. He made provision in his Trust[87] for the upkeep of the mosque at Tollygunge and Dharamtala, besides continuance of the charities given in the month of Ramzan and at Id festivals. The Trust property (with area and monthly rent in bracket) includes : 1. Tollygunge Club (60 acres—608.34 p.m.), Royal Calcutta Golf Club (70 acres - 1,200 p.m.), Shaw Wallace Building (Dalhousie Square - 2,250 p.m.), Tippoo Sultan's mosque (at Dharamtala Street), Shahi Masjid (Russa or Deshpran Shasmal Road), and Tollygunge Burial Ground (near Naveena Cinema). Justice Amir Ali of the Calcutta High Court appointed a five member committee to manage the affairs of the Trust in 1944 and selected Prince Hyder Ali, a sixth generation descendant of Prince Gholam Mohamed as the *Mutawalli* (head) of the trust. He held this post till his death on February 18, 1983.

Prince Hyder Ali Shah visited Bangalore, for the first time, in the third week of October 1973. The *Times of India* wrote on 19th October : "Prince Hyderali Shah, the sixth descendant of Tipu Sultan, the 18th century Mysore ruler who made an unsuccessful bid to drive out the British, arrived here today from Calcutta on his first visit to the land of his forefathers. 'I am happy and feel that I have come to my homeland', said the massively-built, balding prince who is 47. Dressed in a chocolate long-coat with flowing Lucknow pyjamas, Prince Hyderali Shah could as well be taken for a businessman on a tour. He is not interested in politics, he said, in an interview. There was a lot of 'impurity and untruth' in current politics and kept him out of it. The visit of Prince Hyderali Shah to Mysore, made possible through the good offices of the State Governor,Mr. Dharma Vira, has created widespread

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curiosity and warmth./ Civic Reception./ The Bangalore Municipal Corporation gave him a civic reception today. He is to be similarly honoured by the civic bodies in Mysore, Mandya, Kolar and Srirangapatnam. He will also be given an address and honoured by the Mysore State Muslim Conference, which is currently in session in Srirangapatnam, scene of Tipu's war with the British. Times have changed. The British had taken Tipu's sons to Calcutta after his defeat and confined them there. None of the family members was allowed to go out of Bengal during the British regime. With independence, the ban has become null and void. Tipu's successors were forced to settle in Calcutta, cut away from their home. Some made good and became prominent in Calcutta's civic life. Gulam Hussain Shah, Prince Hyderali Shah's father, was a member of the Bengal Municipal Corporation and also of the Legislative Council. /Chief Executor. / Prince Hyderali Shah heads the wakf which owns vast properties in Calcutta, including the grounds in which the Tollygunge race course, the Golf Club and the Tipu Sultan Mosque stand. The race-course and Golf Club grounds fetch a rent of Rs. 7,000 a month. This is inadequate, as the rent was fixed years ago and has not been revised. He lost his father when he was 11 years old. The Calcutta High Court, acting as his guardian, put him in the Bishop Westcot Boys' School, Namkum, Ranchi, and Calvin Taluqdar's College, Lucknow. After the attainment of majority, he has been functioning as the *muthavalli* (chief executor) of the family trust. The prince's wife passed away last year, leaving three sons and three daughters. Two daughters are married and the other children are in school or college. Prince Hyderali Shah is a fluent speaker in Urdu. His principal hobbies are travel and reading. With Naxalite activity increasing in Calcutta and life becoming unsafe, he has moved to Lucknow to make it his new home. After his visit to Mysore, during which he will make a trip to Devanhalli, birth-place of Tipu, three kms. from here, he is thinking of doing 'something' for the welfare of the people, irrespective of caste or community. 'Mind you, I am not interested in politics.' "

The *Hindu* of Madras, reported on Monday, July 28, 1975 : "Rehabilitation of Tippu's Descendant. Bangalore, July 27.

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—A committee has been constituted under the patronage of Mr. Mohanlal Sukhadia, Governor and the Chief Minister, Mr. D. Devaraj Urs as President, to rehabilitate Prince Hyder Ali Sha, great-grand-son of Tippu Sultan. Messrs. Mohammed Ali, Transport Minister, S.M. Krishna, Industries Minister, Srikantadata Narasimharaj Wadiyar are Vice-Presidents and Mr. Gundu Rao, Information and Youth Services Minister, Mr. Mir Noorul Hussain are Secretaries. The Minister of State for Major and Minor Irrigation, Mr. Subas Asture, is the convenor of the committee."

Varahamihira wrote in the *Hindusthan Times* on 28th July 1975 : "Prince Hyder Ali Shah, a descendant of Tipu Sultan of Mysore has decided to settle in Bangalore and a committee is to be formed to collect a purse for him so that he can live in reasonable comfort...."

TIPPOO SULTAN'S RELICS

Tippoo's Tiger

Most famous among the relics of Tippoo Sultan is his roaring Tiger. In fact Tiger was his State emblem. There is a description of various articles found in the palace at Seringapatam and sent to England as present to the British Royal family and to the Court of Directors of the East India Company, printed in 1800. The "memorandum relative to the wooden Tyger[88] &c. found in Seringapatam" reads : "This piece of mechanism represents a royal tyger in the act of devouring a prostrate European. There are some barrels, in imitation of an organ, within the body of the tyger, and a row of keys of natural notes. The sounds produced by the organ are intended to resemble the cries of a person in distress, intermixed with a roar of a tyger. The machinery is so contrived, that while the organ is playing, the hand of the European is often lifted up to express his helpless and deplorable condition. The whole of this design was executed by order of Tippoo Sultan, who frequently amused himself with a sight of this emblematical triumph of the Khoodadaud" (God given Sircar). This piece of mechanism was found in a room of the palace, at Seringapatam,

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appropriated for the reception of musical instruments, and hence called the Ragmehal."

After quoting the original source from which art historians have taken their cue, we shall not miss the following editorial of the *Indian Express* (17th June 1971) for our record : "Mrs. Mildred Archer's booklet 'Tippoo's Tiger', provides an interesting sidelight on the Sultan. The 'Tiger of Mysore' was fond of tigers in a way which it is best left to psychologists to explain. He sat on a tiger throne, and on the day he died, fighting valiantly in defence of his capital against the British on May 4, 1799, he wore a dress with tiger patterns. After the siege of Seringapatam, the British found an enormous treasure in the palace, and liberally helped themselves to it. The prize committee could afford to be open-handed. General Harris, the Commander-in-Chief of the army, received about one and a half lakh pounds. This treasure was in addition to what the soldiery had made free with. Colonel Wellesley (whose prize money, incidentally, was a modest 4,000 pounds), reported, on being appointed Commandant of Seringapatam, that priceless jewels were changing hands in the bazaar for bottles of liquor. Nothing of these treasures has survived today except a mechanical contrivance called 'Tippoo's Tiger'. This takes the form of a ferocious tiger mauling a prostrate European. Inside its body are keys which, when wound up, give out tigerish snarlings and human screams. It is now in the British Museum. During the last war, it was badly damaged, but has now been repaired. The curiosity offended some people when it was taken to England around 1800. Readers in the nearby British Museum library complained of the hideous roar. John Keats refers to it in his poem, 'The Cap and Bells'. He had been advised that a sea voyage might upset his health, and he had gone round to East India House to talk the matter over. There he saw, and hear, the contrivance. It is not a very pretty toy, but it must have satisfied some inner urge in Tippoo's soul. He hated the Europeans with a deadly hatred. It has been suggested that he had the machine built, probably by French engineers, after he had read of the death of a son of a British general, who had defeated him in the war of 1792, at the hands of a tiger in the Sunderbans,[89] near Calcutta. The mechanical

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tiger is no longer, allowed to roar as often as it did in the past when every visitor set it gnashing its teeth, but its sounds nevertheless echo down the decades."

The Memorandum respecting one of Tippoo Sultan's War Dress sent for his Royal Highness, the Prince of Wales read[90] : "This war dress was worn by Tippoo Sultaun, in his campaign in Adoni, in 1786, against the Nizam and Mahrattas. He was then in the plenitude of his power. Rajah Khan, the Sultaun's favourite slave, knew the dress immediately on its being shewn to him after the reduction of Seringapatam, and confirmed the fact above stated. This kind of dress (made however, of less costly materials) was much worn by the Mahommedans of Mysore. There were few troops in the world, perhaps, more personally active and vigilant than Tippoo's irregular horse; and as each man generally trusted to himself alone, it became an object to improve his personal means of defence. These dresses were used as a sort of armour, and were certainly serviceable in this respect, though heavy and cumbersome both to the horse and rider; the latter, however, was no doubt willing to sacrifice a part of his own convenience for a proportionate degree of security; and it is perfectly certain that these stuffed and quilted jackets were frequently found to resist the sabres even of our European cavalry".

The Memorandum respecting one of Tippoo Sultan's war dresses sent for his Royal Highness the Duke of York[91] read : "This dress (which belonged to Tippoo Sultaun) is called a *chelta,* a Persian word implying forty folds. The inscription in the inside, however, states, that there are forty-five folds in the body of the dress. The turban has been dipped in the waters of the fountain of *Zum Zum* at Mecca, and is hence supposed to be invulnerable. It is a *tuburrook,* or holy gift. The nose-piece of the turban has several Arabic inscriptions in letters of gold, and taken chiefly from the Koran. They are all invocations to the prophet Mahomed, to protect the wearer. This kind of dress is used as an armour by horsemen in Hindustan, and though heavy and cumbersome, both to the horse and rider, is much worn by the warriors of the Deccan, by whom it is considered as sabre-proof, and who (generally engaging singly or in irregular parties) are obliged to pay particular attention to their own personal means of

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defence. This dress was taken from Tippoo's wardrobe, which contained no other but the clothes or armour in constant use."

Tippoo's Throne

The Memorandum respecting the throne[92] of Tippoo Sultan with the Tiger, written in 1799, is reproduced here : "This (tiger) head formed part of the throne of Tippoo Sultaun. It is made of wood, and is covered with plates of purest gold, about one-tenth of an inch in thickness. The teeth are of rock crystal, and the eyes of the same material. The throne was of an octagonal-form, and entirely covered with similar plates of gold, marked with the tyger stripe. Over the throne was raised a canopy of gold, supported by eight light but strong pillars. There was a string of pearls round the top of the canopy, of about four inches in depth; and the whole was crowned by a *huma,* made entirely of precious stones, and sent to England in August 1799, by the ship Cornwallis. This head, with four legs, representing the legs of a tyger, was placed under the throne, which was supposed to be supported by the royal tyger, the distinctive mark and armorial bearing of Tippoo's family. The seat of the throne was about four or five feet from the ground, and the whole height to the top of the canopy from eight to nine feet. It appears from a manuscript history of Seringapatam, by Colonel Read, of the Madras army, that this throne was begun about the period of Tippoo's expedition against the Nairs, in 1788. A little before his march against the Rajah of Travancore, in 1789, the Sultaun issued orders throughout his territories, that intending to mount his throne, all persons who were about to be married might repair to Seringapatam, and would have their marriage expences defrayed by the Government. Accordingly, some thousands proceeded to the capital, but were so terrified by a report that the Sultaun had resolved to make Mahomedans of the Hindus, that they all fled from the danger. Defeated at the Travancore lines, Tippoo dropped his intention of ascending the throne, and some years afterwards is said to have made a vow never to use it, until he had recovered the provinces ceded to the English by the treaty of Seringapatam, in 1792! The head is accompanied by a small but rich and beautiful

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carpet, used by Tippoo upon his musnad, on days of state and public ceremony".

Another contemporary record[93] (1800) added : "This throne (of Tippoo Sultaun) was of considerable beauty and magnificence. The support was a wooden tiger as large as life, covered with gold, in the attitude of standing; his head and fore-legs appeared in the front and under the throne, which was placed across his back. It was composed of an octagonal frame, eight feet by five, surrounded by a low railing, on which were ten small tiger heads made of gold, beautifully inlaid with precious stones; the ascent to the throne was by small silver steps on each side. From the centre of the back part, opposite the large tiger's head, a gilded iron pillar rose, seven feet high, surmounted by a canopy superbly decorated with a fringe of pearls. The whole was made of wood, and covered with a thin sheet of the purest gold, richly illuminated with tiger stripes and Arabic verses. The *huma* was placed on the top of the canopy, and fluttered over the Sultaun's head.

"This bird, the most beautiful and magnificent ornament of the throne, was sent by the Marquis of Wellesley to the Court of Directors. It was about the size and shape of a small pigeon; and intended to represent the fabulous bird of antiquity, well known to all Persian scholars. Its tail, which was long, and its wings were in the attitude of fluttering : it was formed of gold, and was entirely covered with diamonds, rubies, and emeralds. In India it was valued at fifteen hundred guineas."

Relics in Calcutta

1. *Tippoo Sultan's Throne* : "At the end of the vista, adding a perfect finish to the general effect (of the Government House/Raj Bhavan), is the Throne-Room, opening on to a fine semi-circular verandah overlooking the south and so named from its containing the Throne of Tippoo Sultan—a gilt chair with low back, low sloping arms, and red cushions", wrote H.E.A. Cotton[94] in 1909. A better description of the throne comes from Symons,[95] the historian of the Government House : "In the Throne Room there is a small, rather low, gilded seat of oriental pattern,

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with cushions of crimson velvet and a small footstool of similar design. This, on ordinary occasions, stood under the canopy and the Viceroy often used it on formal occasions, instead of one of the Silver State Chairs. It was supposed to have been the Throne of Tippu Sultan and to have been brought by Lord Wellesley to Calcutta after the Mysore Campaign....There is an illustration of the original Throne in the Victoria Memorial Hall collection in Calcutta and it is clear that the seat in Government House, though it may have belonged to Tippu Sultan, was not his Throne. Lord Curzon concluded that it must have been a seat used by Tippu on elephant back on other occasions or that it was made to be lifted on staves."

2. Tippoo Sultan's sword is on display in the Victoria Memorial.
3. Tippoo Sultan's rockets are available in the Victoria Memorial.[96] Formerly they were on display, but now are in reserve collection. These rockets were presented to the Memorial by Nizam.
4. *Tippoo Sultan's Library*[97] : Tippoo Sultan's library fell into British hands on the fall of Seringapatam on 4th May 1799. "British officers participating in the campaign against Mysore decided to send the major part to the Court of Directors of the East India Company. The officers intended to keep part of the remainder in Bombay and Madras and the rest to be donated to the Asiatic Society of Bengal, which had been established in Calcutta by Sir William Jones in 1784. Major General Popham (whose Garden is still remembered and preserved in Madras as a heritage of the nation), on behalf of his brother officers, wrote to Lord Wellesley, Governor General, about their intention to distribute the collection in this way, seeking concurrence to the decision. Popham also furnished list of the manuscripts and books selected for the Court of Directors and for the Asiatic Society. By this time,however, Wellesley had founded Fort William College and wanted to locate Tippoo's collection in its library. G.H. Barlow, Chief

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Secretary to the Government, wrote to Popham that the Governor-General in Council had decided that the books selected for the Court of Directors were to be deposited at the College instead. The Governor-General considered that, in the interest of the Company and for pursuance of knowledge and literature, the collection would serve the purpose if it were thus located in the College. The Governor-General also conveyed his intention to write to the Chairman of the Court of Directors, to obtain his permission to preserve the books in India for the use of the College. Wellesley further ordered that the part of the collection intended to be kept in Bombay and Madras be also forwarded to Calcutta, since the Company's civil servants would come from those places to study at Fort William College. On receipt of the order, Major General Popham now asked what was intended for the books set aside for the Asiatic Society library. He was instructed by the Government to hand over to the Asiatic Society the portion of Tippoo's library selected for them".

Lord Wellesley had accorded sanction to proceed with the presentation of the collection earmarked for the Asiatic Society. The Society, which had not built its own house then, did not press for the immediate delivery of the books and the entire library of the Sultan was thus housed in the premises of the Fort William College at the Writers' Buildings, Calcutta.

The Society's house was coming up at the corner of Chowringhee and Park Street in 1806-1807. On 2nd April 1806, the Society "understanding that an English catalogue has been lately formed by Capt. (Charles) Stewart of the Arabic and Persian books in the library of the College of Fort William, including those deposited in that library for the Society", asked its Secretary to apply for a copy of the same to distinguish the books that belonged to the Society from those appertaining to the College.

On 3rd February 1808, the very day the Society started functioning from its commodious house, the Secretary was instructed to make application to the Council of Fort William College for the books which were presented to it by the Army

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at Seringapatam. Dr. William Hunter, Secretary to the College Council, on 28th March transmitted to the Society the "accompanying 58 volumes, being all the books presented to the Asiatick Society by the Army at Seringapatam agreeably to the list transmitted by you, except the following 3, viz. - 1. Koran in the Reikhan character, which was transmitted to England by order of Marquis Wellesley, 2. Fehrist-Jummabundy Soubaiyat Dekhun, and 3. Jummabundy Ellichpoor". The last two were never received into the library of the College, Hunter clarified.

James Prinsep, Secretary of the Asiatic Society, brought before its meeting of 3rd February 1836 the subject of the Oriental portion of the Library of the College of Fort William which had been reserved by Government on its transferring the European printed works to the newly established Calcutta Public Library, when it was unanimously resolved that an address be submitted to the Hon'ble the Governor of Bengal tendering accommodation for the Oriental books and manuscripts of the College in the Society's apartments should the Government be desirous of saving the house rent of the rooms in which they were placed in the Writers' Buildings, provided the establishment charges necessary for the custody and protection was borne.

The Government of Bengal accepted the offer of accommodation for the manuscript library of the Fort William College on 24th February 1836, the books (manuscripts) to be made over to the Society on the following conditions : "The books are to be the property of the Government until the Hon'ble the Court of Directors shall decide whether they shall be made over absolutely or not, the Society to be ruled of course by their decision. The Government to allow the Asiatic Society a monthly sum of 78 rupees (stated by the Secretary of the College to be the minimum expense for custody of the books) in consideration of the Society's providing for establishment and keeping the books clean and in proper repair. All other charges to be provided by the Society. The above allowance to cease in case of the property of the books being made over to the Society."

The Society resolved on 2nd March 1836 to accept the terms offered by the Government. Necessary steps were

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taken to receive the manuscripts and grant receipts for them to the Secretary of the College Council, in the course of their daily transfer. The transfer and deposit in the Society's rooms of the Sanskrit, Persian, Arabic and Hindi manuscripts from the College of Fort William was completed on or about 6th April 1836. The Secretary of the Society announced at the meeting of that day that "the number of Sanskrit works is 1130 volumes; of the Arabic and Persian 2676 volumes. A *catalogue raisonne* of the whole had long since been prepared by College officers, of which the meeting resolved it should be recommended to the Committee of Papers to undertake the immediate publication, adding to it such other original works as the Society might possess on its own shelves." The manuscripts and European books transferred from the College of Fort William became the property of the Society in 1846 when the monthly grant was stopped.

The Court of Directors of the East India Company refrained from issuing any directions upon the Government of Bengal's transfer of the printed books to the Calcutta Public Library and Oriental manuscripts to the Asiatic Society. They wrote to the Government of India on 14th September 1836 : "With regard to the manuscripts, however, it is probable that the collection comprizes many copies of several of the works or duplicates of those previously in the possession of the Asiatic Society; and we direct that in all such cases two copies be forwarded to us without awaiting the receipt of our decision upon the arrangement which you have made for the distribution of the contents of the College Library. We, at the same time, desire that you cause to be prepared and forwarded to us by the first opportunity, a list of the several works, both European and Oriental, which are included in the arrangement now referred to."

On receipt of the Court's order, the Society ordered, on 1-3-1837, the preparation of the list of the books and separation of the duplicates of the manuscripts in question for transmission to home through the Government. The Secretary reported on 5th April that "in obedience to the instructions of Government, he had selected and packed, for transmission to the Honourable Court of Directors, the duplicates of the Sanskrit, Arabic and Persian manuscripts

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transferred from the College Library. The packing of the manuscripts cost the Society Rs. 17 which was reimbursed by the Government of India. The packages of Oriental manuscripts were sent to the Export Warehouse Keeper as directed by the Secretary, General Department, for onward transmission to the Court of Directors. The Court of Directors did not disturb the arrangement made by the Government of India in respect of the distribution of the printed books and Oriental manuscripts. The Governor-General empowered the Curators of the Calcutta Public Library to transfer all Oriental works, printed in Europe, to the Society on 6-7-1836 and the Society's Library consequently received 300 volumes on or before that date. Thus, the entire collection of Oriental books and manuscripts of the Fort William College came to the care of the Asiatic Society. It goes without saying that the entire collection of Tippoo Sultan's Palace Library thus came to the Society as a gift to the nation.

We wonder if historians have made use of the following manuscripts available in the Asiatic Society's collection about the organisation of Tippoo Sultan's army :

1. *Risala-i-Padakha*— a guidebook to the great variety of differently shaped medals, decorations, etc., introduced by Tippoo, undoubtedly in imitation of the insignia of the Europeans. There are also descriptions of a great number of flag-tops, seals, brands, etc., with drawings illustrating their forms. At the end of the manuscript there is an appendix on special flags carried on elephants. There are two copies of this manuscript which belonged to Tippoo's archives. There is an extract from a large work on decorations etc., entitled *Muntakhab-i-Dawabit-i-Sultani,* similar in its contents to the one just described written in 1211 A.H. The *Risala-i-Kachhiri* contains a list of Judges in receipt of decorations of different degrees, written in 1226 of Mauludi era by one Husayn in 41 folios. The *Majmua* is a short notebook dating from the early 13th century A.H. in 37 folios containing (1) verses used as texts for the tunes of horn-signals etc. and (2) miscellaneous military regulations etc.

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2. The *Hukm Nama* of Tippoo Sultan containing instruction to officials of army regarding cavalry units, commanders of garrisons, fortifications, etc. is interesting (5 manuscripts).
3. The *Fathul-Mujahidin,* the well-known work, written by order and under the direction of Tippoo Sultan of Mysore, and used as a military encyclopedia in his army, deals with the religious aspect of war against unbelievers and gives some information as to the most reliable methods of divination, but chiefly deals with the organisation, drill and employment in action of the different branches of the army. This was composed by Zaynul-Abidin Musawi, son of Radi Shushtari in 1783 A.D. There are apparently two slightly different versions of the same work in the Society's collection. The manuscript No. 1650 seems to be the earliest one, firstly because this particular transcript is dated 1198 A.H., and secondly, because although it contains the same topics as the later versions, arranged in the same sequence, every particular matter is treated rather concisely. There are six copies of this manuscript. Manuscript bearing No. 1657 seems to be the final version of the same work as it is considerably amplified and the sections on the organisation and management of the troops are made more detailed than the preceding edition. It is also divided into 8 sections. There are about 20 manuscripts of this final version, copied by different hands, but all in Tippoo's time, with additional matters such as medical instructions regarding treatment of wounds, appendices containing Hindustani verses, apparently for the tunes of horn signals etc., prayers at the beginnings etc.
4. Tippoo Sultan's instructions to Muhammad Darwish Khan, Akbar Ali Khan and Muhammad Uthman, sent on some diplomatic mission, dated 1200 A.H. may be read in his *Hukm Nama*. To these instructions, another is added concerning negotiations with the French Government and at the end the scales of pay to the personnel of the mission are given.

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5. Another manuscript (82 folios) containing copies of instructions to various diplomatic officials, dated 1200 A.H. is called *Majmua* in this collection. It contains 1. A short appeal to intending pilgrims for donations to the State Treasury, 2. *Hukm-Nama*—Instructions to Sayyid Ghulam Ali Khan and others despatched on a diplomatic mission to the western countries together with three appendices dealing with various details concerning the organisation of the mission; 3. *Hukm-Nama*—an instruction concerning the negotiations with the Government of Turkey; 4. A similar instruction for negotiations with the French Government; 5. A similar instruction concerning negotiations with the British Government, detailing complaints about the actions of the East India Company in the Carnatic, etc., 6. An instruction to Muhammad Hanif, Murad Khan and others concerning the purchase of some articles, etc., and 7. Another instruction on the same matters as those of the preceding items given to Muhammad Darwish Khan and others.
6. The 123-folioed *Waqai-i-Manzil-i-Rum* in this collection is a diary of Ghulam Ali Khan, an envoy of Tippoo, who travelled with his mission in 1200-1201 A.H. as far as Constantinople. It contains an account of the places visited, and may therefore be interesting in other connections than those directly concerned with Tippoo's politics. This diary was completed on the 19th Rabiulawwal, 1201 A.H.
7. Instructions to Qutbul-Mulk and Ali Raza, envoys of Tippoo to Nizam of Hyderabad, may be read in his *Hukm-Nama* (Manuscript No. 1679), with numerous lists of presents, accounts of allowances, etc. connected with the journey and other details. This manuscript is dated 1217 of Mauludi era. The report of Tippoo's envoys to Hyderabad may be read in the *Ruz-nama-i-Wukala-i-Haydarabad* (Ms No. 1680). The entries are arranged in the form of a diary and deal chiefly with the expenses incurred on the journey.
8. Tippoo Sultan's administrative set up may be

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gathered from his (a) *Hukm-Nama* (instructions to the secret police to watch the movements of some people, dated 1223 of the Mauludi era with an appendix in Canarese characters, apparently a translation of the same); (b) *Majmua-i-Sanadha wa Kafalat-Namaha* (collection of documents relating to the landed property etc. of different persons varying in dates between 1181 and 1209 A.H.) and (c) *Firman.*

"Select Letters of Tippu Sultan to various public functionaries including his principal military commanders, governors of forts and provinces, diplomatic and commercial agents.....together with some addressed to the tributary chieftains of Shanoor, Kurnool and Kannanore and sundry other persons" were translated and published by William Kirkpatrick (London, 1811) containing about 500 pages. The *Nasab-Nama-Rajaha-i-Maysur* (Asad Anwar and Ghulam Husayn), *Nishan-i-Haydari* (Husayn Ali Kirmani) and *Tarkhi-k-Kurg* (Husayn Luhani) deal with Mysore. Mir Husain Ali Khan Kirman's two works (a) The History of Hydur Naik, otherwise styled Shums ul Moolk, Ameer ud Dowla, Nawab Hydur Ali Khan Bahadoor, Hydur Jung, Nawab of the Karnatic Balaghaut; and (2) History of the Reign of Tipu Sultan, being a continuation of the *Nishani Hydari* have been rendered from Persian into English by Col. W. Miles (London, 1842 & 1864). Contemporary English works relating to Tippoo Sultan are also available in the Society's collection.

Major Charles Stewart's "A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan" (Cambridge, 1809) may be consulted for the extent of the Palace Library of that ruler. This Catalogue was prepared by Major Stewart when the entire collection was lodged in the Fort William College, including the Asiatic Society's portion in Writers' Buildings.

Homage to Tippoo Sultan

Calcutta has not forgotten Tippoo Sultan for his patriotism by (1) calling the mosque built by his son as Tippoo Sultan's Mosque, (2) naming ten streets after his family members, (3) nominating three of his heirs as Sheriffs,

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and (4) calling the Mysore Family cemetery after him. Apart from Tippoo Sultan's mosque, of which a description has already been given above, we have the Shahi Masjid and Zohra Begum Masjid (32 Tollygunge Circular Road, Chetla) in Tollygunge. The Zohra Begum mosque and another one (Shahani Begum Mazjid) at 48 Diamond Harbour Road (Kidderpur) were built by pious ladies belonging to Tippoo Sultan's heirs' families. These are no less beautiful than Tippoo Sultan's mosque at Dharamtala, but are not well known to the public as they are situated in the less frequented areas. The following are the streets named after the Sultan of Mysore and his family members :

1. *Mysore Road*[98] (51B, Rash Behary Avenue, Kalighat P.O.)—The road led to the family tomb of the Mysore Princes situated east of Kalighat Park. The road dates from 13th October 1931.

2. *Prince Anwar Shah Road*[99] (71 Deshpran Shasmal Road — connects Tollygunge with Gariahat Road. An arterial road for Lake Gardens, Golf Green, Jodhpur Park and other newly developed areas. He belonged to the family of Karim Shah, Younger brother of Tippoo Sultan, who was settled in Calcutta after the Vellore Mutiny.

3. *Prince Anwar Shah Lane*[100] (This Lane as well as the Road are in Tollygunge).

4. *Prince Baktiar Shah Road*[101] (11, Prince Anwar Shah Road. Partly in Lake Gardens and partly in the Tollygunge area). Prince Baktiar Shah or Sahibzada Mahomed Baktiar Shah, C.I.E. was the Sheriff of Calcutta in 1900. He was the son of Prince Anwar Shah.

5. *Prince Golam Hossain Shah Road*[102] (15 Jadavpur Central Road, P.O. Jadavpur University, Calcutta-32). Prince Golam Hossain Shah who was the head of the Mysore family in 1936 was a Councillor of the Corporation of Calcutta for two terms and a member of the Bengal Legislative Council in 1926. He died on August 19, 1936.

6 & 7. *Prince Golam Mohammad Road*[103] (73 Satish Mukherjee Road, Kalighat P.O. and 108 Prince Anwar Shah Road, Tollygunge & Lake Gardens). Both the roads are named after Prince Golam Mohammed, K.C.S.I. Tollygunge was a separate municipality before 1954 and he was honoured by Calcutta and Tollygunge municipalities. The

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name of Prince Golam Mohammad Road in Kalighat was sanctioned by the Calcutta Municipal Corporation on 29th July 1944 whereas Prince Golam Mohammad Shah Road in Tollygunge is much older. Moreover, Prince Golam Mohammad lived at his Mysore House (31 Tollygunge Circular Road) which was demolished only a couple of years ago. A skyscraper is coming up on the site (May 2002 A.D.).

8. *Prince Rahimuddin Lane*[104] (1 Prince Anwar Shah Road - Tollygunge). Prince Rahimuddin belonged to Karim Shah's family.

9. *Sultan Alam Road*[105] (Off Deshpran Sasmal Road, Tollygunge). He also belonged to the family of Karim Shah. The sons of Tippoo Sultan lived in Tollygunge and their heirs developed that suburb during the 19th and 20th centuries; hence this commemoration of their names.

10. *Tipu Sultan road*[106] (-198A Shyamaprasad Mukherjee Road, Kalighat P.O., Corporation Ward No. 88). The name was sanctioned by the Corporation on June 29, 1935.

None of the names of the roads named after Tippoo Sultan and his family members has been renamed all these years by the Corporation.

Mysore Family Cemetery

The Mysore Family Cemetery at 51/1A Satish Mukherjee Road, east of Kalighat Park, is totally in ruins. Kamaljeet Rattan and Shaadaab S. Bakht wrote in the *Telegraph* colour magazine of 1st May 1983 : "This cemetery is managed by a committee called the Mysore Family Fateha Fund Committee. In this cemetery on Satish Mukherjee Road are buried Tipu Sultan's nine out of twelve sons. Prince Anwar Shah, Prince Bahram Shah, Prince Feroze Shah and many other members of this great family are also buried here. Prince Bakhtiar Shah, C.I.E., a great grandson of Tipu Sultan, one time Sheriff of Calcutta and the first chairman of the Tollygunge municipality was also laid to rest here. (Prince Gholam Mohammed lies buried in the compound of the Shahi Masjid in Tollygunge).

"This historic cemetery at present is lying in ruins. It consists of broken tombs all around. The serene atmosphere of a graveyard is totally lacking. The ornamental tombs and

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monuments which called forth praise and admiration for their artistic fineness and grandeur' is today a rendezvous of underworld stalwarts, according to the residents of Kalighat.

"The present graveyard came to the descendants of Tipu's family at first as a plot of land measuring around 12 bighas. Later this burial ground was extended to 24 bighas. Subsequent to the allotment of land for the burial ground, the government also granted an allowance of Rs. 500 per month known as the 'fateha allowance' to meet the recurring costs in connection with the cemetery and for the preservation of the tombs and the monuments constructed therein. At government cost a committee was also appointed for the proper application and disbursement of the 'fateha allowance'. This committee subsequently came to be known as the Mysore Family Fateha Fund Committee".

"But this grant was discontinued from 1913 onwards. From that time the entire responsibility of meeting the various expenses of the burial ground fell on the descendants of Tipu Sultan. These people on account of their unsound financial position could not keep the cemetery in proper order.

"The Great Calcutta Killing in 1946 took away whatever little grandeur was there in the graveyard. The walls were broken, precious marble stones removed from the tomb, valuable chandeliers that adorned the monuments stolen, electric wiring taken away, the tombs and monuments damaged.

"It is an irony of fate that while Tipu Sultan's name is being immortalised through drama and folklores, the tombs and monuments of his sons and other descendants should be allowed to be defiled. This cemetery, besides being a sacred place, is a place of immense historical importance. Under the circumstances the government should intervene and take charge of it under the Ancient Monument Preservation Act, before it is too late."

Disturbing the Dead : Ashis Chakrabarti, wrote the following article on the Mysore Family cemetery under the title "disturbing the Dead" in the *Statesman* of 10th September 1984 : "Nothing in Calcutta seems to be safe from encroachments—not even history. Relics of the old city have

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either disappeared or fallen into neglect and dilapidation. One, however, would have thought that cemeteries were relatively secure, if not from the natural agents of destruction, at least from encroachments. But even this is not to be.

"Many of the city's historic burial grounds are haunted, not by princely or sahib ghosts, but by anti-social elements who utilize the seclusion for foul purposes. One often hears reports of such activities after nightfall in the old South Park Street Cemetery. There are other kinds of encroachments of the grave-yards as well. In daytime, one can see workers of a plywood factory spreading out the laminas in the sun in the old cemetery at Cossaibagan in the Beniapukur area, where lie descendants of the Murshidabad Nabab family.

"None of these, however, has suffered half as badly as the cemetery belonging to the Mysore Sultans on the east of Kalighat Park in south Calcutta. It is well on its way to becoming a slum. The names of two adjoining streets—Prince Ghulam Muhammed Street and Mysore Road—may still revive in a passerby memories of that crucial phase in the Raj which climaxed in the Fall of Seringapatam (1799).

"None of the sons of Tipu Sultan who spent the rest of their days in captivity in Calcutta is buried at the cemetery. The few monuments there were erected over the graves of their descendants. It is not known when last a descendant of the family was buried there. But it still belongs to the house of the Mysore Sultans.

"No one would think so at first sight. For, by all appearances, the place today seems to belong to owners of a khatal and other unauthorized occupants. The sprawling plot now is best described as a quagmire dotted with crumbling monuments on one side and rows of shacks at the entrance.

"Not that the shacks are the only places of residence inside the cemetery. The monuments, too, have been invaded and converted into makeshift huts. Wooden props make for doors and gaping holes created by crumbling bricks for windows. The landing of a mosque near the entrance is diversely used—sometimes as a kitchen and then as a shed for the cattle. At any time of the day, one sees children of

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the slum inside frolicking on top of the moss-covered, dilapidated domes.

"Cows and buffaloes reign over the rest of the swamp. They graze all over or wallow in the tank at the centre, which is overgrown with weeds and water hyacinths the year round. The filth of the place covers the entire residential quarters around the cemetery. Worse still, the residents around complain, an illicit liquor trade and other unlawful activities flourish there after sundown. Cannot this place be rescued from the unauthorized settlers whose number is increasing daily, they ask. One even suggests that it can be resurrected and beautified to look like the Lodi Gardens in Delhi.

"The cemetery being wakf property, it is supervised by the Board of Wakfs of the State Government. But actual management is entrusted with the mutawallis (trustees) appointed by the wakf (owner of the property, that is, the house of the Mysore Sultans). The mutawallis had appointed durwans to guard the cemetery. On receiving complaints of unauthorized occupation of the cemetery, the Board of Wakfs recently engaged an inspector to inquire into the matter. The inspector's report has since been submitted to the Judicial Department of the State Government.

"It was alleged that the present mutawalli of the cemetery rented out parts of the cemetery to its durwans to enable them to put up the Khatal there. This the mutawalli reportedly did to raise money to support some other property of the family elsewhere in the city. The durwans-turned-khatal owners were said to have told the investigating inspector that they had started the milk business there as the mutawalli failed to pay them monthly wages. These allegations against the present mutawalli have also been made by another group of descendants of the family. The durwans, in their turn, have allegedly let out some parts to others.

"A State Government spokesman said that the Commissioner of Wakfs would hear the case from the two groups of descendants of the family, both of which claim mutawalli right to the cemetery some time later this month. The allegations against the present mutawalli would also be taken up, the spokesman said. The matter will thereafter be placed before the Board of Wakfs.

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"The spokesman said that the board had the right to evict the unauthorized occupants from the cemetery. But such action could be taken only after the dispute over the mutawalli was resolved. He hoped it would not be difficult to evict the trespassers. Asked if the cemetery could be handed over to the State Archaeological Department for maintenance, the spokesman said this could be done only by agreement between the Board of Wakfs and the mutawalli."

A letter to the Editor of the *Statesman* written by A.C. Angajan, dated Calcutta, February 12, and published in that newspaper on 25th February 1985, under the caption 'Vast Slum', read : "Sir,—The Mysore Cemetery on Satish Mukherjee Road is being converted into a vast slum. Thatched huts are springing up like mushrooms. Unless the authorities stop this encroachment immediately, it may be too late. This area can be transformed into a beautiful park by growing exotic trees, which will check air pollution to a great extent. Yours etc."

Shuma Raha, writing in the *Telegraph* of 20th August 1995, under the caption 'Remains of the Day' has stated : "Husain Shah, who has a fairly profitable kerosene dealership and is also the secretary of the Mysore Family Fateha Fund, which oversees the management of the family's burial ground, is rather trenchant about those of his clan who allowed themselves to go bankrupt. "It is shameful the way they have come down. They obviously thought that since they were nawabs, they should not work. Having sold off everything saleable, now they have trained their eyes on the land adjoining the burial ground".

"The burial ground land has, in fact, become a major bone of contention between the families of Shahid Alam and Husain Shah. According to Shahid, Shah, in collusion with the Wakf Board—which oversees the functions of the Mysore Family Fateha Fund committee—had unlawfully assumed its secretaryship. 'In 1991, the Wakf Board passed a resolution awarding Husain Shah the power to transfer, lease and develop property on the land. He has since leased out a portion of the plot to two promoters and the Wakf Board has pocketed Rs. 22 lakh from them as donation for a Muslim girl's school', says Shahid.

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"Convinced that the present committee is depriving them of their rightful share in that land, Shahid filed a writ petition in the high court, pleading that the committee be disbanded and a new one, with members of his own branch, constituted. The court gave a status quo order and the matter has been pending since.

"Husain Shah, of course, flames in indignation when he hears the charges levelled against him. 'If he (Shahid) has such a solid case, let him win it if he can. In fact, seven bighas of that plot have already been unlawfully leased out by the descendants of Yasin Sultan—another branch of the family—when they were in the committee earlier". According to Shah, illegal occupants on the land pay ridiculous rents like Re 1 or 1.50. 'Those who leased out the land to them obviously took a large amount underhand', he asserts.

"According to Shah, he is on the lookout for a promoter to lease out the remaining five bighas. At Rs. 91,000 per cottah, that should fetch a pretty hefty sum which, Shah asserts, he plans to use to form a trust which will help the needy members of the family. 'If I hand over their share to them straightaway, they will start playing nawab and squander everything in a trice', he says."

The cemetery today is a vast slum, with crumbling tombs and peeling plaster of the minarets. Many businesses including a depot for bamboo poles flourishes inside the cemetery.

Mansion of the White Owl[107]

The Stateman published a story under the above caption from A.S. on 5th October 1990 which is worth reading.

"It is part of a vanishing age. A house steeped in stories, legends and the dampness of deterioration. Situated on (34) Ballygunge Circular Road it is one of the oldest residences in South Calcutta. Even today trees, tall and stately, grace the building. It belonged to Tipu Sultan's sons who used it as a harem till Yogesh Chandra Chaudhuri bought it over in the latter half of the 19th century. Says Jasho Deb Chaudhuri, one of the present owners : 'There is an interesting story about the sale of the house. After my great-grandfather bought it, he came over to have a look at his property. It was a house with no window, just *gargaris* or

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peepholes, with one great big door—the only one in it. My great-grandfather flung open the door and 32 beautiful women poured out.' That must have come as a rude shock for the dignified Yogesh Chandra Chaudhuri, a member of the Viceroy's Council. He hurried to the Nawab and explained his predicament. The Nawab replied : 'But my dear chap, I have only presented part of my harem to you. It is a gift that goes along with the house'. Such was aristocratic largesse! Thereafter Chaudhuri ran to Lord Ripon who had the families transferred to a house. That was the beginning.

"The walls stand 35 inches thick, built on pillared arches, mud-packed bricks lining the interior. It was a device to keep houses cool from the fierce summer blaze. The climate in Calcutta is not all that kind to buildings. Mud attracts water and together with the saline air leads to seepage and damp. 'There are always repairs to be done', say the present owners. In 1926, the *gombuz* or dome was erected on top of the house adding to its distinct character. A small *pukur* nestled inside, shaded by green trees, rippled by the whispering winds. Tall *Tals* stood silent, aloof sentinels, while a *jamrul* tree gave generously of its fruit each season. 'During heavy rains the ground floor would be flooded', remembers Jasho Chaudhuri. 'I recollect books floating in the water ! The ceilings too were very high, around 15 feet—we had them modifed to 12 feet'. Crazy china floors brighten parts of the old building in shades of indigo blue, creamy white and slashes of maroon. You go round and round the iron staircase, known in Calcutta jargon as *ghorano shinri* to reach the stone terrace.

"It is a sort of split level terrace. You clamber from one stony layer to another to get inside the dome. From there you have a view of a city that is almost forgotten, the skyline seems to touch you, a raucous crow nearly takes a neat bite off your forehead for while climbing you had disturbed her nest on the mango tree. The moon sails over black skies as an owl stretches its wings before it begins its nocturnal hunt. Once a white owl came and perched on a window sill for a whole morning, impassively rejecting excited overtures with milk and breadcrumbs, nodding wisely to itself, before flying away regally when the pale rays of the silver moon shone again. The family decided against informing the Zoo

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authorities because they did not want the rare white owl to be hunted out of its unknown habitat. Squirrels scamper gaily in the wide gardens while snakes make their slithery appearance in the monsoons.

"Do whispers of ghosts linger among the old shadows ? 'Not to my knowledge', laughs Mr. Chaudhuri. 'But in 1978-1979 we were digging a reservoir....' Six feet below the ground, the workmen stumbled upon a small grave which they reverently opened. In it lay the skeleton of a small boy—perfectly preserved. Certain small items near the bones proclaimed him to be a Muslim. A *maulvi* was called in and a reburial organized with religious rites near a bamboo grove which is never to be disturbed. It was only afterwards that the work commenced. After all, this mansion once housed Mughal princes—the descendants of the Tiger of Seringapatam... Do anklet bells still tingle in the night air, wafts of *attar* still linger, shimmers of a veil hastily snatched back because it is of the past, with no place in the present ? Perhaps. The old house guards its secrets well.

"However, there will soon be a sparkling modern building where this house stands. Most of the trees will disappear. 'What we can possibly save will be kept', says Jasho Chaudhuri, sadly. 'The cost of maintenance was too much.' And where will the white owl fly, along with much of Calcutta's heritage ? The bold, brash, 21st century of technological marvels aglitter with steel and glass, shining with polish while marble and stone softly sleep and old trees die....".

LIVING HEIRS OF TIPPOO SULTAN IN CALCUTTA[108]

Descendants of four sons of Tippoo Sultan, his eldest daughter and his younger brother Karim Shah are living in Calcutta today. They are not heirs of royalty today but steeped in poverty. Tollygunge where Tippoo Sultan's sons lived in Nawabi style claims two cycle-rickshaw drivers. "If you are riding down Prince Anwar Shah Road on a cycle-rickshaw, take a second look at the man pulling it. For he just might be one of the last survivors of a glorious dynasty you had read about in history, that of Tipu Sultan's. There are others like him—belonging to the same family—who live

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out a life of penury and disillusionment, left with nothing but crumbling relics of royality and dust-laden memories", wrote Kshaunish Sarkar in the Down Town feature of *The Statesman* on Friday, 22nd January 1999, under the full-page caption "To have and yet have not".

Of the twelve sons of Tippoo Sultan, only four, *viz.*, 1. Fateh Hyder, 2. Yasseen, 3. Mooniruddin, and 4. Gholam Mohammed, have left their heirs. The Rickshaw-wallahs are the heirs of Tippoo Sultan's eldest son, Fateh Hyder.

1. Fateh Hyder's heirs

Fateh Hyder had a numerous family (8 sons and 14 daughters), whose names have been given earlier. Shahebzadas Dilawar Shah, Anwar Shah, Sanwar Shah and Hussain Ali Shah are the sons of the late Nawab Akhtar Shah, a descendant of Fateh Hyder, who live at 12/A Prince Anwar Shah Road, opposite Naveena Cinema. Dilawar Shah and Anwar Shah are maintaining themselves by plying cycle-rickshaws and others are doing odd jobs.

2. Yasseen Sultan's heirs

Yasseen, the sixth son of Tippoo Sultan, had a numerous family consisting of 8 sons and five daughters, whose names have already been given earlier. Names of grandsons of Yasseen except through Feroze Shah are not recalled here. Feroze Shah had two sons (Ahmed Shah and Ghulam Yasseen). Ahmed Shah's son was Behroze Shah and his son was Wasi Ahmed. S.M. Wasi Ahmed died of cancer at the age of 73, leaving behind three sons (Nasir Ahmed, Zahir Ahmed and Bashir Ahmed) and one daughter (Shamim Begum). Nasir Ahmed Shah (32) lives at 5 Andul road Second Byelane, Howrah-3 with his wife Sabra Khatoon and two sons (9 & 7 - at school), maintaining his family by doing small business. His brother Zahir Ahmed Shah (28) died leaving behind two sons (7 & 5 - Amir Ahmed Shah and Zamir Ahmed Shah) and his wife. The young widow married again leaving the children orphan. The orphan children are looked after by Nasir Ahmed and his elder sister Shamim Begum (who married outside the family). Nasir Ahmed's younger brother, Bashir Ahmed Shah (27) is a Graduate and is unemployed. He lives at Narendrapur (C/o Jumman

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Bariwala, Ukhila Pirtola, Narendrapur P.O., P.S. Sonarpur, 24 Parganas, South).

Ghulam Yasseen, as we have already seen, was the brother of Ahmed Shah (grandson of Yasseen Sultan, 6th son of Tippoo Sultan). Ghulam Yasseen had three sons, *viz.*, 1. Yawar Shah, Feroze Shah, and Sultan Hamid, besides one daughter, Fatemutunnissa Begum. Feroze Shah had one son, named Alimuddin Shah. The names of of the sons of Yawar Shah and Sultan Hamid are not recorded here as we could not trace them in Calcutta.

The late Sahebzada Md. Alimuddin Shah's son is Sahebzada Md. Reis Ahmad Shah (61), who is living with his family in Garden Reach. Sahebzada Md. Reis Ahmed Shah (F. 44/2 Garden Reach Road, Sultan Building, P.S. Garden Reach, Kolkata, 700 024) is another surviving 6th generation male heir of Tippoo Sultan's son Yasseen now living in the metropolis with his family (consisting of self, wife, and two children). Ismat Ara Shah, wife of Reis Ahmed Shah, is a Bengali Muslim lady. Reis Ahmed Shah's two children (Sahebzada Md. Ismail Shah, 16 and daughter, Sahebzadi, Rahimunnissa, 10) are reading in school. Reis Ahmed Shah is also related to Prince Mohiuddin, second son of Tippoo Sultan, through his grandmother, Ashrafunnissa Begum, who was the Sultan's great great-grand daughter.

Reis Ahmed Shah has inherited two properties from his grandmother Ashrafunnissa Begum at 55 and 63 Dharamtala Street (renamed Lenin Sarani). He has also inherited property at 33 Russa Road South, which is not in his possession. The property at 55 Dharamtala Street was, it is said, leased to the late Bijoy Singh Nahar, (Minister in Dr. B.C. Roy's Ministry) who leased it to Orissa Government, where Utkal Bhavan has been built, without the permission of the owner/lessor. Litigation is going on in the Alipur Judge's Court about the title of the property. The property at 63 Dharamtala Street is let out by Reis Ahmed Shah with the rent of which he meets the legal expenses and to some extent maintains his family. He also gets Rs. 400 as his (6 Annas) share of the rents of the premises Nos. 86/87/89 at Baburam Ghose Road, Tollygunge, which he inherited from Towfiqunnessa *alias* Ahmadi Begum. The major share (10

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Annas) goes to Nawab Karimuddin Khan, whose details will be given when we speak of Tippoo's daughters. He himself lives in a rented one-room flat at Sultan Building, Garden Reach Road, opposite CESC's Power House.

3. Prince Gholam Mohammed's heirs

Prince Gholam Mohammed's living heirs are : 1. Asif Ali, 2. Anwar Ali and 3. Akbar Ali. Asif Ali[109] lives at Lucknow and his brothers Anwar Ali (30) and Akbar Ali (22) at "Nawab Saheb ka Choti Haveli[110]", 89 Chetla Road, Kolkata-700 053.

Prince Gholam Mohammed, K.C.S.I., 11th son of Tippoo Sultan, erected "Mysore House" beyond Tollygunge Bridge (hence the name *Pul pahar*) and lived in style in a sprawling 50-bigha or more plot. Mysore House is no longer in existence at 31-38 Tollygunge Circular Road, as it was razed to the ground and a promoter is building two sky-scrapers.[111] Prince Gholam Mohammed, the most famous among Tippoo Sultan's sons, had three sons (1. Feroze Shah, 2. Secunder Shah and 3. Halimuzzaman) and three daughters (1. Kureemunnissa Begum, 2. Omdah Begum, and 3. Fuzna *alias* Ladley Begum). Halimuzzaman had four sons (1. Shah Jahan, 2. Jehan Bakht, 3. Sultan and 4. Furrokh Shah) and two daughters (1. Peary Begum and 2. Sukinah Begum). Furrokh Shah had three sons (1. Ghulam Muhammad, 2. Halimuzzaman and 3. Soleman Shekoh) and four daughters (1. Ahmadi Begum, 2. Mahmud Begum, 3. Munni Begum and 4. Poti Begum). Ghulam Muhammad had only one son, Ghulam Hussain Shah. Ghulam Hussain Shah had only one son, Hyder Ali.

(Prince) Hyder Ali Shah had four wives (1. Malka Begum—died in Lucknow, 2. Hamida Begum, 65; 3. Zahida Banu Begum, 55 and 4. Kamar Fatma Begum, who had no issue and migrated to Pakistan). Hyder Ali (died at Calcutta on 18th February 1983) has three sons (1. Asif Ali Shah, through Malka Begum—lives at Lucknow; 2. Anwar Ali Shah and 3. Akbar Ali Shah through Hamida Begum) and three daughters (Razia Banu Shah, 29; and Farida Banu Shah, 24, through Zahida Banu Begum and Zaibunnissa Shah, 26, through Hamida Begum). In short, Anwar Ali, Akbar Ali and Zaibunnissa are the children of Hamida

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Begum and Razia Banu Shah and Farida Banu Shah are the daughters of Zahida Banu Begum. Anwar Ali, Akbar Ali and their three sisters, Razia Banu, Zaibunissa and Farida Banu are all unmarried and live at Chhoti Haveli, a house in total ruins, to which some patch work has just been done to arrest its crumbling down. Anwar Ali, once a cycle rickshaw puller, is now a truck-driver and maintains his 2 mothers, one brother at school and three grown-up sisters. His sisters are unmarried for want of funds and suitable grooms. Anwar Ali and his family lives in such anonymity that they don't want to disclose their glorious lineage to the local people. When this writer met Prince Hyder Ali about forty years ago, he was living in style and in a Nawabi grandeur with the income from sale of his family properities.

Anwar Ali is at present (2002 June) the mutawalli of the H.H. Prince Gholam Mohammed Trust, Zohra Begum Wakf (mosque at 32 Tollygunge Circular Road, occupying more than 5 bighas of land) Shahni Begum Wakf (mosque at 48 Diamond Harbour Road, occupying more than 5 bighas of land), Mysore Family cemetery and other trust properties. After the death of Hyder Ali, his son Asif Ali was the *mutawalli* or chief executive of all these trusts.

The Mysore House on the site of which two skyscrapers are coming up was not included in the H.H. Prince Gholam Mohammed Trust as a result of which Prince Hyder Ali could sell it off. He was partial to his first wife Malka Begum, who hailed from Lucknow to which place she returned after his death where his son Asif Ali is also living. Though the charities earmarked by Prince Gholam Mohammed are distributed in a reduced scale, the income from the Trust is hardly sufficient to meet its establishment charges. A special officer (advocate Mohiuddin Ahmed, Bar-at-Law) was appointed by the Calcutta High Court to look after the H.H. Prince Gholam Mohammed Trust, pending appointment of more trustees. The former trustees and *mutawallis* had mismanaged the trust to a great extent resulting in deficit income.

4. Prince Mooniruddin's heirs

Prince Mooniruddin, 10th son of Tippoo Sultan, had only one son (Prince Anwar Shah) and two daughters (Misree

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Begum and Omrao Begum). Prince Bakhtiar Shah was the only son of Anwar Shah. Jehandar Shah and Kamgar Shah were the sons of Prince Bakhtiar Shah. Kamgar Shah (died June 1966) has got five sons (Shahebzadas 1. Hussain Shah, 2. Fateh Ali Shah, 3. Ahmed Shah, 4. Mohammed Shah, and 5. Munnawar Ali Shah) and one daughter (Aftab Shah, took her M.B.B.S. degree and married outside the community). Begum Kamgar Shah is not alive. Kamgar Shah's sons are small-time businessmen (kerosene dealership, garment shop, motor grarage, STD booth, photo-copying service etc.) and are all educated at the St. Xavier's College, Kolkata. In 1964 the Government of Bihar took over the mining rights of the Dhalbhum Mining Estate spread over 11,000 sq. miles which belonged to Kamgar Shah. His sons have not succeeded in getting adequate compensation for the mining rights.

Shaheb-zada Hussain Shah and his brothers live at 9 Acharya Jagdis Bose Road, Kolkata-700 017 in a rented old bungalow with sufficient frontage for a garage, subject to eviction as the landlord has, it is learnt, filed a suit for that purpose. Hussain Shah was the Secretary of the Mysore Family Fateha Committee for a long time during which period the family cemetery became a vast slum.

Apart from the descendants of four sons of Tippoo Sultan, there are also heirs from his daughter's and brother's side living in Calcutta.

5. Tippoo Sultan's daughters

The Sultan of Mysore had four daughters of whom two died as girls at Mysore before the fall of Seringapatam in 1799. Omda Begum, the eldest and Halima Begum, the youngest, were daughters of Tippoo Sultan settled in Calcutta in 1806. The youngest princess Halima Begum was married to Khauja Ali Hossein Khan and they had one daughter Shahzadee Begum. This line is now extinct.

Princess Omda Begum's family is now represented in Calcutta. Omda Begum was married to Nawab Hussain Khan, a nephew of Tippoo Sultan. Nawab Khairulla Khan was the son of Omda Begum and Hyder Hussain Khan. Nawab Nuruddin Khan was his son. Faiz-ud-din Khan was Nuruddin's son. Nawab Md. Karimuddin Khan (48) now

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residing in a rented small flat at 1 Chamru Khansama Lane, Kolkata-700 017, is the son of the late Ali Ahmed Khan, son of Faiz-ud-din Khan. The family lived at Tollygunge and during the communal riot of 1964 was forced to flee away from there. Karimuddin Khan lives with his family (wife Raiza Begum, who hails from Mysore; daughter Ashrafunnissa, 13 and son, Sohail Khan, 11) at "Nawab Sahib ka Kothi!" (1 Chamru Khansama Lane). Nawab Md. Karimuddin Khan is in a position to maintain his family as he is an employee of the Public Sector undertaking Shipping Corporation of India.. His children are sent to school for reading.

Karimuddin Khan gets a small rent from his property at 85 Baburam Ghosh Road, Tollygunge, and 10 annas share of the rents of properties at 86, 87 & 89 Baburam Ghosh Road, the other 6 annas share going to Reis Ahmed. The property belongs to Towfiqunnessa *alias* Ahmadi Begum.

6. Nawab Karim Shah's Family

Nawab Karim Shah, younger brother of Tippoo Sultan, along with his family was settled in Calcutta in 1806. Nawab Gholam Ali was the son of Karim Shah and he had two sons, Nawab Rabbani and Nawab Hakkani. (Nawab Hakkani had no issue). Nawab Sultan Alam, after whom a road has been named in the Tollygunge area by the side of Charu Market, was an attorney of the Calcutta High Court and chairman of the Tollygunge Municipality. Sultan Alam was the only son of Nawab Rabbani. Shahebzada Md. Munir Alam was the son of Sultan Alam. Shahebzadas Md. Maqbool Alam (72), Sardar Alam and Md. Sayed Alam are the grand sons of Shahebzadi Anjuman Ara Begum, daughter of Sultan Alam.

Maqbool Alam is married to Shahar Banu Begum (60), a Bengali Muslim lady from Barrackpore. They have a son (Shahebzada Md. Shahed Alam) and a daughter (Shahebzadi Seema Ara Begum, who is married to Abdul Samad Siddiqui). Md. Shahed (40) is doing business and is married to Niloufar Siddiqui, who hails from Darjeeling, and who works as an Advocate of the Calcutta High Court. Md. Shahed and his wife live separately. Maqbool Alam with his wife lives at 57 Dr. Sudhir Basu Road, Kidderpore,

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Kolkata-700 023 in a rented flat as 2 Prince Anwar Shah Road where he used to live is in a dilapidated condition.

Shahi Mahal (2 Prince Anwar Shah Road) is a massive red-brick building with vivid memories. This crumbling building is now occupied by Shahid (40, son of the late Shabebzada Sardar Alam), Sayed Alam (with his family) and Shahebzadi Sultanat Ara Begum, elder sister of Maqbool Alam. Sayed Alam has five sons and two married daughters (who live elsewhere). The two-storeyed Shahi Mahal is the property of Shahebzadi late Anjuman Ara Begum, a great grand-daughter of Tippoo Sultan. The late Sultana Begum was the daughter-in-law of Anjuman Ara Begum and mother of Maqbool Alam. Maqbool Alam's grand-mother (Anjuman Ara Begum) was also a descendant of Prince Subhan, 6th son of Tippoo Sultan.

The backyard of Shahi Mahal has been rented out to a motor garage owner. The house is in the books of some real-estate promoter for demolition and building a skyscraper like the adjacent Asha Mahal (18-storeyed building on Russa Road South or Deshpran Sasmal Road).

The heirs of Tippoo Sultan and his younger brother Karim Shah are scattered in South Calcutta. "Their hour of glory faded many generations ago. Today they live immersed in squalor and decay, no different from the other unfortunates around them. But they are different—and tragically so. For they are the only surviving descendants of one of the most famous sons of India, Tipu Sultan—the Tiger of Mysore, who died fighting the British at Seringapatam in 1799. A far cry from the splendour their forefathers were used to, the descendants of the illustrious Mysore dynasty now live a life of abject penury, doing menial jobs for survivial. Some of them ply rickshaws, some have kerosene dealerships, while others look after small garment shops. This, despite the fact that they continue to be heirs to one of the country's richest Muslim trusts, the Prince Ghulam Mohammad Trust ... executed on 8 August, 1872.... Almost 200 years after the death of Tipu Sultan, his heirs continue to live in Calcutta. Most of them are left with only the relics of royalty—dilapidated *havelis* and grandiose titles—which seem to mock the wretched condition they now live in. Still referred to as *shahabzadas* and *begums,* they

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remain hapless creatures, precariously balanced between two worlds—one of harsh reality and the other of illusion. They have heard words of sympathy from the powers that be. Ministers and officials from Karnataka have paid them visits and assured them of their intent to discuss plans for their rehabilitation. But the promises never seem to materialise", wrote Kshaunish Sarkar in the Down Town of the *Statesman* ("To have and yet have not") on 22nd January 1999.

The Prince Gholam Mohammed Trust owns more than 600 bighas of land, but its beneficiaries are living in abject poverty due to infighting among themselves and its mismanagement. Tippoo Sultan's heirs were, more or less, State prisoners; they could not move out of Calcutta before Independence and take part in the freedom struggle of India. They produced three Sheriffs for Calcutta (1. Shahebzadah Mahomed Furrock Shah, 1891; 2. Shahebzadahs Mahomed Bakhtyar Shah, C.I.E., 1900, and 3. Gholam Mahommed Shah, 1913) and took part in the civic affairs when Tollygunge was separated from the South Suburban, and constituted into a separate, municipality in 1900, only to be amalgamated with Calcutta in 1954.

The rehabilitation of the indigent heirs of Tippoo Sultan is the responsibility of the Government of Mysore, as Mysore Family Fund set apart by the British Government by the Treaty of Seringapatam amounted to Rs. 57 Lakhs in 1855. This must have gone up to hundreds of lakhs of rupees before 1947 with the discontinuance of payment of stipends/ pensions to Tippoo Sultan's family members before the First World War. Pensions ceased with the death of the grandsons of Tippoo and those who received it afterwards had no legal claim for the bounty. Rehabilitation of the Mysore princes was not intended by the British Government. Independent India should have been more considerate to the indigent heirs of Tippoo Sultan who fought alone against British imperialism and courted a common soldier's death, justifying his oft-quoted maxim, "It is better to live like a lion for a couple of years rather than living like a goat for two hundred years."

Conclusion : Mismanagement of Prince Gholam Mahommad's trust properties by the trustees has gone on

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without any let or hindrance. How the beneficiaries have been defrauded by the trustees will be clear from the leasing of Wallace House, one of the properties of Prince Gholam Mohammad. Here is a report from *The Statesman* (Kolkata Plus, page I) dated Friday 28th June 2002 : "Shaw Wallace gets Wakf property for a song—Documents reveal that a Wakf estate had leased out about 78,000 sq. ft. of prime property in the city to Shaw Wallace at a nominal price, says Anindya Sengupta in Kolkata - June 27. —At a time when West Bengal Assembly has been in turmoil over the Wakf scandal, documents in possession of The Statesman reveal that about 78,000 sq. ft. of prime property in the city had been leased out to Shaw Wallace company at throwaway prices by a Wakf estate. This has led to a loss of about Rs. 23 lakh per month in rentals (of land and built-up area) going by market rates, according to the audit report by the examiner of local accounts that scrutinised the accounts of the Wakf Board for a ten-year period—1991 to 2001. The audit report states that three *mutawallis* (or managers) among the seven members of the wakf estate flouted the Wakf commissioner's instructions by allowing Shaw Wallace to retain possession of the huge property on 4 and 5 Bankshall Street at an astonishingly low rent given market rates. While scrutinising the details of the transaction, audit officials stumbled upon records prepared as early as in 1984 and found that the property, at this prime city location, had been leased out to Shaw Wallace at only 40 paise per sq. ft. This 'most prime property' consisting of a four-storied building at 4 and 5 Bankshall Street, covering an area of 78,000 sq. ft. was leased out at a "most nominal rate' of Rs. 32,000 per month, the audit report states. According to audit scrutiny, the prevailing market rate at the time was Rs. 30 per sq. ft. (for built-up area).

"The audit report further states that records revealed that this property, spread across more than six *bighas,* had been leased out to one I J Hyam for a period of 75 years by the then *mutawalli* of the Wakf estate. The deal was effected on 29-6-1909. Following an agreement on 29-12-1909, Hyam leased out the property to Shaw Wallace for a period of 50 years. Subsequently, Shaw Wallace became the sole lessee of the said property after the introduction of the Bengal Wakf

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Act, 1934 (which also meant that the lease was valid till 1984). Shaw Wallace continued to pay rent of the lease-hold property till expiry of the lease agreement on 30-6-1984. Meanwhile the commissioner of wakf, in a letter dated 4-5-1984, directed the mutawalli not to enter into a fresh agreement with Shaw Wallace for renewal of lease and not to accept rent from the company, without prior approval of the Wakf Board. "But in utter violation of the said directive, three of the seven members of the wakf estate resolved at a meeting on 30-3-1985 that the property be leased out to Shaw Wallace again for a further period of 31 years with effect from 1-7-1984, at a monthly rent of Rs. 32,000 says the audit report".

NOTES AND REFERENCES

The full and correct names of Tippoo Sultan's Begums/ sons/descendants are nowhere found and we have not standardised them. The family has no printed record.

1. Akhilesh Mithal, 'Remembering Tippu', *Times of India*, 7th May 1978 and J. Mangamma, 'The last day of Tippu Sultan', *Hindusthan Times,* 30th March 1978 for popular accounts of Tippoo Sultan's last day. The date of Tippoo's death given in the *Times of India* as May 6 seems to be a printing mistake.
2. *The History of Hyder Shah alias Hyder Ali Khan Bahadur; and of his son, Tippoo Sultaun* by M.M.D.L.T. General in the Army of the Mogul Empire. Revised and corrected by His Highness Prince Gholam Mohammed, the only surviving son of Tippoo Sultaun (London, W. Thacker & Co., 1855). The life of Tippoo contained in the second part of this book is extracted from Major Charles Stewart's Catalogue and Memoirs of Tippoo Sultaun, printed at the University Press, Cambridge, 1809, p. 307.
3. Musquet = Musket.

4 & 5. Stewart in the *History of Hyder Shah...*, p. 309.

6. *Bombay Courier,* 24th August 1799 has given a vivid picture of Tippoo's last day.
7. *Asiatic Annual Register,* vol. 2 for 1800, 'Characters', pp. 10-16 for Anecdotes of Tippoo Sultaun, p. 11.

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8. She was the daughter of Nur Moinaddin, Governor of the fort of Cuddappah.
9. *Asiatic Annual Register,* vol. 4 for 1802, 'Miscellaneous Correspondence', pp. 124-130 for epitaph of Tippoo Sultaun with introductory observations by J.B. Gilchrist.
10. Latimer, Eardley, *Handbook to Calcutta and Environs,* Calcutta, 2nd edition, 1966, pp. 12-13.
11. *The History of Hyder Shah...,* p. 310.
12. *The History of Hyder Shah....,* p. 313.
13. *"Extracts from Capt. Colin Mackenzie's Work,* regarding the Dominions of the late Tippoo Sultaun", pp. 20-23.
14. *Extracts from Capt. Colin Mackenzie's Work,* p. 194 (Letter to the Court of Directors of the East India Company dated 3rd August 1799, para 32).
15. *Read* Fateh Hyder, Abdul Khallack, Moizuddin and Mohiuddin.
16. Chaudhuri, Haripada, 'The Vellore Mutiny : A reapprisal', *Modern Review* for August 1955 (vol. 98), pp. 125-138 for a critical account.

16a. She was not brought to Calcutta in 1806 and probably died at Vellore.

17. *Modern Review,* August 1955, p. 126.

17a. *Modern Review,* August 1955, p. 126.

18. *Asiatic Annual Register,* vol. 9 (1807), Miscellaney, pp. 115-132 for documents on Vellore Mutiny, pp. 127-128.
19. Hickey, William, *Memoirs of William Hickey* (edited by Alfred Spencer, vol. IV, 1790-1809), London, 1925, p. 353.
20. *The Statesman,* Friday, 22nd January 1999, 'To have and yet have not' by Kshaunish Sarkar in the Down Town.
21. Nayak, N.K. (ed.), *Calcutta 200 Years : A Tollygunge Club Perspective,* The Club, 1981, p. 19 has given the name of 'a certain Mr. Andrews'. The details of this Mr. Andrews were given in our lecture at the National Library on 14th August 2001 (text printed in the National Library's *Newsletter,* vol. 18, Nos. 1-2, pp. 1-12 and Nos. 3-4, pp. 1-15). Richard Johnson was an Attorney, auctioneer, indigo manufacturer and what not. Johnson's house and garden were built in 1780-81.
22. *Extracts from Capt. Colin Mackenzie's Work,* p. 88.
23. *Calcutta Illustrated,* 2nd edition, Calcutta, 1953, pp. 40-41.

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24. *Extracts from Capt. Colin Mackenzie's Work,* p. 83.
25. *Extracts from Capt. Colin Mackenzie's Work,* pp. 83-87.
26. It was not printed in Capt. Mackenzie's work.
27. From Gholam Mohammed's Memorial to the Court of Directors of East India Company dated 11th May 1855, para 4 *(Extracts from Capt. Colin Mackenzie's Work,* p. 135).
28. Strong, F.P., *"Extracts from the Topography* and Vital Statistics of Calcutta embracing observations on these subjects formed at different periods; and officially submitted to the local authorities", Calcutta, 1849, pp. 11-12. (The first part of Strong's *Extracts* containing 32 pages were reproduced by Alok Ray in his *Counterpoint,* vol. I, 1977, pp. 112-149. His *Calcutta Keepsake* (1977) is a facsimile reprint of the *Counterpoint* with additional matter at the end. See pages 125-126 of *Counterpoint* for this quotation.
29. According to family circles the order of birth were : 1. Fateh Hyder, 2. Abdul Khallack, 3. Moizuddin, 4. Mohiuddin, 5. Yasseen, 6. Subhan, 7. Shukrullah, 8. Suroorruddin, 9. Jameuddin, 10. Mooniruddin, 11. Gholam Mohammed, and 12. Gholam Ahmed.
30. Nair, P.T., *Calcutta in the 19th Century,* Calcutta, 1989, p. 737.
31. *Read* Gholam (Mohammed).
32. The pedigree of Tippoo Sultan has been prepared from (1) *Extracts from Capt. Colin Mackenzie's Work.* (2) "Collection of Papers in the Office of the Superintendent of Political Pensions" (probably) printed in 1898 and (3) family traditions maintained by different branches. The genealogy is not absolutely foolproof as we have not seen any official printed list after 1914.
33. Fateh Hyder was not the chief mourner at Tippoo's burial; hence this surmise.
34. Blaquiere = William Coates Blaquiere, Chief Police Magistrate. See his biography in P.T. Nair's *A History of Calcutta's Streets,* 1987, p. 789.
35. *Extracts from Capt. Colin Mackenzie's Work,* p. 83.
36. *Extracts from Capt. Colin Mackenzie's Work,* p. 83.
37. Nair, *Calcutta in the 19th Century,* pp. 686-87.
    Pawn = Pan (betel-chewing).

38-41. *Extracts from Capt. Colin Mackenzie's Work*, (38), p. 358,

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(40), p. 358 and (41) pp. 91-92 (39). The exact date of his death is not known to us.

42. *Memoirs of William Hickey,* vol. IV, pp. 350-353, 378-80.
43. *Asiatic Journal & Monthly Register* (London) vol. 6 (June-December, 1818). Miscellaney, p. 433.
44. *Memoirs of William Hickey,* vol. IV, p. 379.
45. *Extracts from Capt. Colin Mackenzie's Work,* p. 359.
46. Nayak, N.K. (ed.), *Calcutta 200 Years,* p. 18.
47. *Extracts from Capt. Colin Mackenzie's Work,* pp. 111-120.
48. Strong, *op.cit.,* p. 12 note. *(Counterpoint,* vol. I, p. 126 note).

49-51. *Extracts from Capt. Colin Mackenzie's Work* (49), p. 360, (50), p. 364 and (51), p. 359.

52. *Asiatic Journal,* vol. 17 (New Series), 1835, 'Supplement to Asiatic Intelligence', p. 49; -Do- 'Postscript to Asiatic Intelligence', p. 193.
53. Nair, *Calcutta in the 19th Century,* pp. 713-714. *Read* Gholam for Ghola (Mohammed).
54. *Asiatic Journal,* vol. 39 (N.S.), Sept-Dec., 1842, 'Home Intelligence', p. 451.

55-59. *Extracts from Capt. Colin Mackenzie's Work,* (55), p. 359, (56), p. 120, (57), p. 89, (58), pp. 121-123 and (59), p. 359.

60. Prince Gholam Ahmed is meant here and the date must have been the copyst's mistake as we have the official date.
61. *Extracts from Capt. Colin Mackenzie's Work,* p. 356 for the figure of Rs. 57 lakhs and para 4 of Prince Gholam Mohammed's letter dated 17th February 1845 to the Court of Directors of E I Company (-Do- p. 226).

62-63. Nair, *Calcutta in the 19th Century,* pp. 311-312 (for Wallace), p. 202 (for an Officer) and p. 403 (for Heber).

64-66. *Extracts from Capt. Colin Mackenzie's Work,* (64), p. 93, (65), 93ff, and (66), p. 123.

67. Letter of R.D. Colquhoun, Offg. Supdt. of Mysore Princes, dated 28th November 1831 to G. Swinton, Chief Secretary to Govt., Political Dept. *(Extracts from Capt. Colin Mackenzie's Work,* pp. 129-131). The Government did not advance money for the purchase.
68. Prince Gholam Mohammed's letter dated 24th January 1837 to Col. J. Caulfield, Supdt. of Mysore Princes *(Extracts from Capt. Colin Mackenzie's Work* p. 145).
69. *Extracts from Capt. Colin Mackenzie's Work,* p. 147.

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70. *Calcutta Old and New* (Calcutta, 1909; N.R. Ray's reprint, 1980, p. 799).

71.-72. For letters of H.T. Prinsep see *Extracts from Capt. Colin Mackenzie's Work,* pp. 183-186.

73-77. *Extracts from Capt. Colin Mackenzie's Work,* (73), p. 188, (74), pp. 186-187, (75) -do-; (76-77), pp. 202-204.

78. Roy Chowdhury, Ranabir, *Glimpses of Old Calcutta,* Calcutta, 1978.

79-84. *Extracts from Capt. Colin Mackenzie's Work,* (79), p. 251, (80) pp. 351-352, (81), p. 367, (82), p. 399, (82a), pp. 442-443, (83) p. 444 and (84), pp. 463-465. The Editorial is reprinted in the *Selections from the Writings of Girish Chunder Ghose,* Calcutta, 1912, pp. 461-462.

85. *Hundred Years of the University of Calcutta* (Calcutta, 1957), p. 456.

86. Nair, P.T., *History of Calcutta Streets,* pp. 686-687.

87. Nayak, (ed.), *Calcutta 200 Years,* pp. 20-21; *The Telegraph* Colour Magazine, 1st May 1983, 'Forgotten heirs of Tipu Sultan', p. 9; *India Today,* April 15, 1988, pp. 156-158, Kamaljeet Rattan, 'Decline into Poverty : Hard Times for Tipu Sultan's descendants'. When the Trust had funds, it used to distribute charities. Here is a news item from *The Statesman* of February 27, 1883 : "Calcutta. Liberality. Prince Ahmed Halimoz Zaman Shah and Karmunissa Begum, the surviving son and daughter of the late Prince Ghulam Mahomed, have made a distribution of alms according to the will of their late father. The distribution took place in the mosque at Tollygunge, and consisted of blankets and sheets worth Rs. 4,000 besides cash to the amount of Rs. 4,000 which was given in the form of small silver pieces. Nearly 7,000 persons received the charity, and Prince Mahomed Farokh Shah and Prince Mahomed Ameer Shah were present at the time of the distribution. This will be done annually."

88. *Asiatic Annual Register,* vol. 2 (1800), Miscellaneous Tracts, pp. 343-344.

89. Nair, P.T., *History of the Calcutta Streets,* p. 163. Bagmari Road for the correct story.

90-92. *Asiatic Annual Register,* vol. 2 (1800), pp. 343-344.

93. *Asiatic Annual Register,* vol. 2 (1800), 'Characters', Tippoo, Note on pp. 12-13.

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94. Cotton, *Calcutta Old and New* (Calcutta, 1909, N.R. Ray's edition, 1980, p. 549).
95. Symons, N.V.H., *The Story of the Government House,* Calcutta, 1935, pp. 23-27.
96. Details in a paper presented at a two-day seminar on the Life and work of Tippoo Sultan, 2-3 December 1999 at the Asiatic Society, Calcutta. 'Tipu Sultan and his pre-British Engagements with Modern Technology' by Amitabha Ghosh.
97. The correspondence regarding the gift of Tippoo Sultan's Palace Library may be read in the *Proceedings of the Asiatic Society* (edited by P.T. Nair) in volumes 2, 3 & 4 (five books) (Calcutta, 1996-2002) covering the period, 1800-1841. This summary written by us for *Indo-Iranica* (vol. 52, Nos. 1 to 4, March-Dec. 1999) is part of our lecture on 'Decline of Persian Studies in Calcutta' (pp. 1-42), pp. 26-35.

98-106. Details of these roads may be read in the author's *History of Calcutta Streets* under the names of roads (pp. 597, 684-687 & 897-898).

107. The story seems to be correct as (a) Nawab of Tollygunge is listed in the *Thacker's Bengal Directory* (1891), Ballygunge Circular Road and Choudhuris at Premises No. 34. Two nine-storeyed buildings have come up at 34 Ballygunge Circular Road and some more at 34/1 and 34/2 of the same road. This indicates mutation of premises No. 34. J.D. Choudhuri now occupies a two-storeyed building at 4 Deodar Street (back portion of 34 Ballygunge Circular Road). No. 2 Deodar Street is occupied by another skyscraper. The premises numbered 4 Deodar Street has a number of old trees and has thus preserved a portion of the grounds of the 'Mansion of the White Owl'. The Choudhuris are listed in the Thacker's Bengal & Calcutta Directories for the last one hundred years. The old mosque almost opposite 34 Ballygunge Circular Road testifies to the existence of a Muslim population in the former days in that area. (Checked up in June 2002).
108. The author met in May-June 2002 Shahebzadas (1) Md. Maqbool Alam (Nawab Karim Shaw's branch), the oldest living member of the Mysore family, (2) Reis Ahmed and Bashir Ahmed, Yasseen Sultan's branch, and (3) Anwar Ali, Prince Gholam Mohammed's branch. The information

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about Hussain Shah and Dilawar Shah is reproduced from newspaper reports as both of them were not available when the author called on them. All information given about the heirs of Tippoo Sultan is confirmed by Maqbool Alam, Reis Ahmed and Anwar Ali. The records available with Anwar Ali, who is now looking after all the Mysore Family Wakf estates as Mutawalli were placed at the disposal of the author, but only facts are stated here. The author had met Prince Hyder Ali in 1968 or so and his notes on that occasion (without date) are still in his files. He visited 2 Prince Anwar Shah Road, 54 Dr. Sudhir Basu Road, 89 Chetla Road, Sultan building in Garden Reach, 1 Chamru Kansama Lane and 9 Acharya Jagadis Bose Road on more than one occasion in May-June, 2002. The heirs of Tippoo Sultan & Nawab Karim Shah extended all co-operation. Their internal bickerings are not our concern.

109. He was reported to be living at 2nd floor, KSRTC (Kerala State Road Transport Corporation) building, Mysore, in the Bengali weekly *Kalam,* dated 20th March 1999 of which Maqbool Alam has a copy.

110. This dilapidated building with numerous families in its outhouses is Wakf property of Prince Gholam Mohammed and Anwar Ali and his 'family' members live there through the courtesy of the Trust; otherwise they are homeless.

111. Prince Gholam Mohammed had, apart from creating the H.H. Prince Gholam Mohammed Trust, prohibited sale of his properties not included in it in his will, it is understood. It is not clear how Hyder Ali could sell the Mysore House to promoters for construction of skyscrapers.

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